



ROYAL HAIR...

DAINTY, SOFT
AND SILKY HAIR,
STRONG, HEALTHY
AND SHINY HAIR,
TEXTURE, LUSTRE,
ROYAL GLOW, "ROYAL"
SHAMPOO IS AVAILABLE
FOR YOU.

CHOOSE ONE OF FOUR —
"ROYAL SHAMPOO":
GREEN — FOR DRY HAIR
BLUE — FOR OILY
AND REGULAR HAIR
RED — TO FIGHT
DANDRUFF
AND NOW, WITH LEMON
ADDITIVE — YELLOW

ROYAL SHAMPOO

By ETZ HAZATH

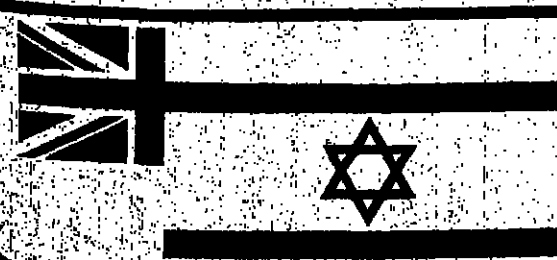
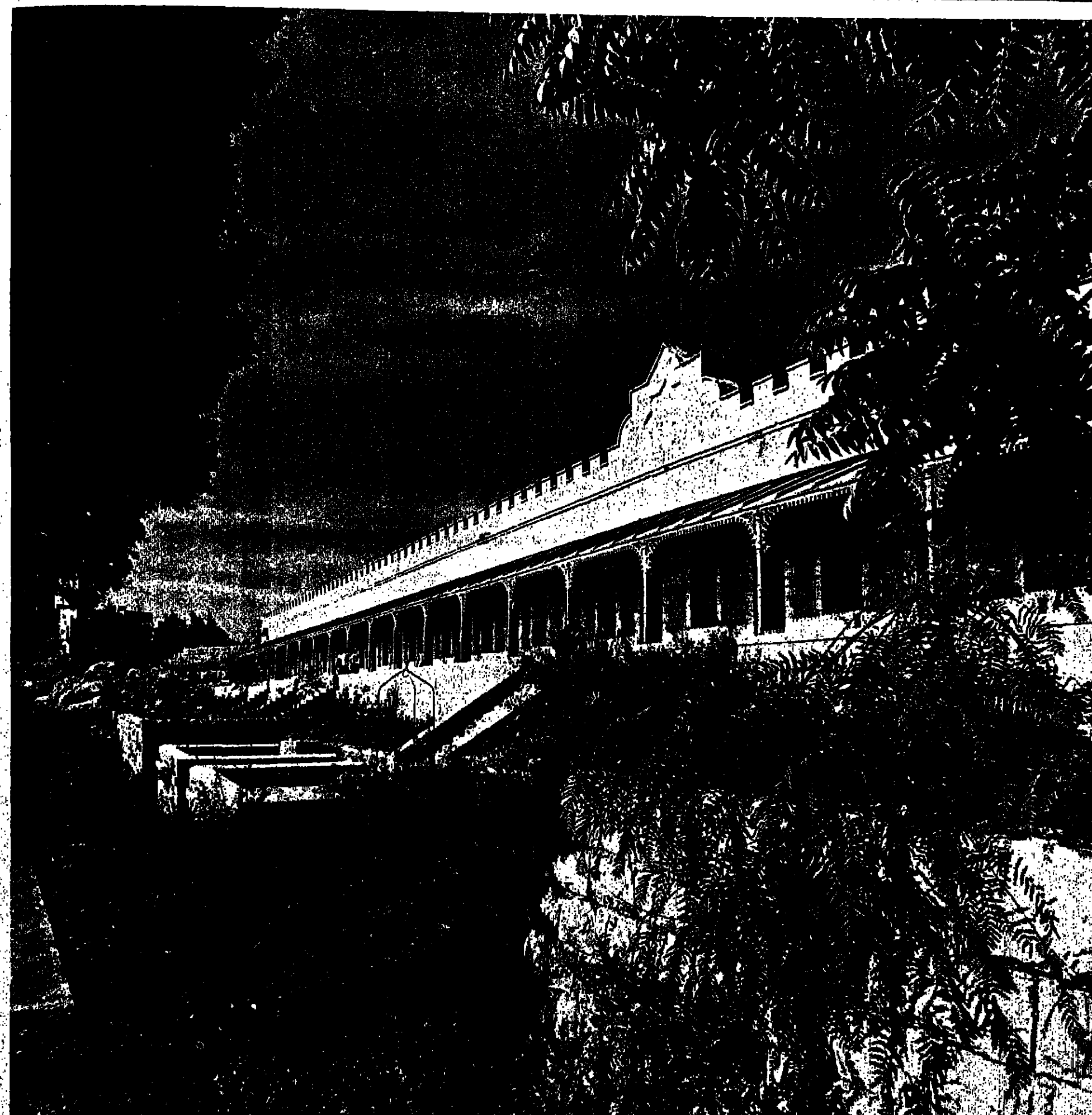


מחיר: 1.50 ₪

THE JERUSALEM POST

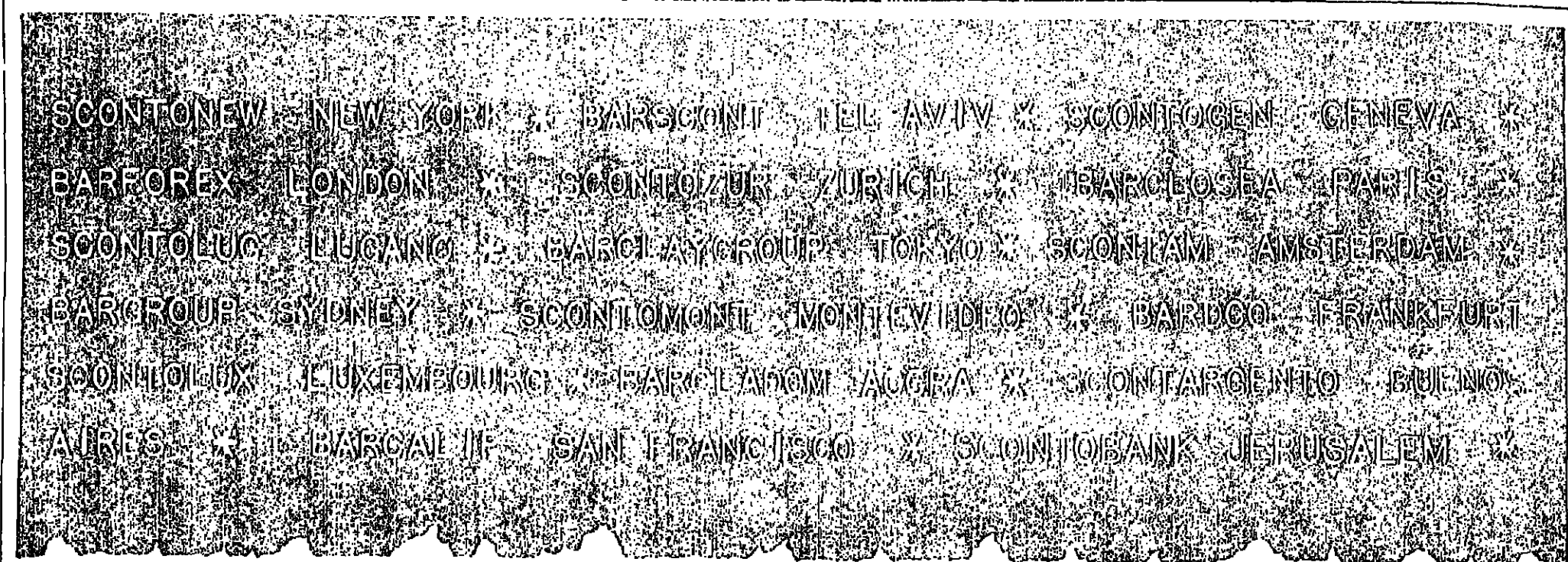
Monday, August 13, 1973

Mishkenot Shaananim today: Page 5



Anglo-Israel Supplement

מחיר: 1.50 ₪



SCONTONEW YORK A BARSCONTI TEL AVIV A SCONTONEGENEVA
BARFOREX LONDON A SCONTONEZURICH A BARCLOSEA PARIS
SCONTOLUGANO A BARCLAYGROUP TOKYO A SCONTNHAM AMSTERDAM
BARCROUPE SYDNEY A SCONTOMONTTEVIDEO A BARCRO FRANKFURT
SCONTOLUX LUXEMBOURG A BARCLANDM LAUGRA A SCONTARGENTINO BUENOS
AIRES A BARCALIF SAN FRANCISCO A SCONTOBANK JERUSALEM

IF YOUR BUSINESS IS GOING INTERNATIONAL, IT WILL HELP YOU A LOT TO USE THE SERVICES OF A BANKING ORGANIZATION COVERING FIVE CONTINENTS.

Israel Discount Bank and Barclays Discount Bank, two closely related Israeli Banks, are in an unrivalled position to handle their customers' international transactions because they can place at their disposal a worldwide banking organization.

Israel Discount Bank was founded in 1935. It operates 136 branches throughout the country. Its ramifications abroad include its own two branches in New York City, one in Nassau (Bahamas) one in Grand Cayman Island, one in Luxembourg and its associated bank, Discount Bank (Overseas) in Geneva with branches in Zurich, Lugano, London, Montevideo, Amsterdam and Luxembourg.

Israel Discount Bank has also representative offices in London and a number of Latin American countries as

well as a network of over 1000 banking correspondents abroad.

Barclays Discount Bank, jointly owned by Israel Discount Bank and Barclays International, London, took over in 1972 the long established business of Barclays International in Israel and now operates 50 branches in the country. This bank can place at the disposal of its clients not only its long local experience, but also the facilities provided by the network of over 5000 branches of the Barclays Group throughout the world. Both banks are therefore equipped to handle every description of banking transactions in the most efficient way and help to promote international business exchanges.



ISRAEL DISCOUNT BANK **BARCLAYS DISCOUNT BANK**



The restoration of a Picturesque Neighbourhood

Teddy Kollek, Mayor of Jerusalem

DURING THE years Jerusalem was divided, the route to Mount Zion, the place in Israel closest to the Old City and the Temple Mount, led through Yemin Moshe and passed Mishkenot Shaananim. During the War of Independence, it had been deserted by most of its original owners because of its proximity to the Jordanian guns. It was then settled by new immigrants, mainly from Turkey, but over the years deteriorated badly. It was, therefore, natural that a group of us in the Prime Minister's Office, then responsible for tourism, even at that time thought of restoring this picturesque neighbourhood.

After I became Mayor of Jerusalem, we were able to start with the restoration of the area as a whole through gifts from friends abroad to the Jerusalem Foundation. The very first step was the restoration of the Jerusalem Khan as a chamber theatre. Shortly thereafter we began clearing ruined houses near the old souk — the present artisans' lane — in order to create a park and studios adjacent to no-man's land. Within weeks after the conclusion of the Six Day War, the late Prime Minister Levi Eshkol endorsed the idea of creating a National Park around the walls of the Old City. Since then planning and actual work has progressed considerably. The Jan Mitchell Garden, the Wolfson Garden, the Felt Lane, the Corob Walk, the Zurich Garden, and most recently the Bloomfield Garden in Nikoforia will all become part of the "Jerusalem National Park."

At the same time the Yemin Moshe Quarter has undergone extensive renovation. As in every such venture, there was some relocation of residents and, perhaps, some hard feelings were created. But in the end former residents have received better housing elsewhere in the city and certainly Jerusalem as a whole will have gained and a beautiful historic neighbourhood will have been saved. The crowning achievement of our efforts is Mishkenot Shaananim. In planning the future of Jerusalem, we have to combine the needs of a modern thriving metropolis with those of an ancient historic and religious city. It is most important to give Jerusalem additional new spiritual and cultural experiences in the context of today's world. The plan has been to turn Mishkenot Shaananim into a retreat for the creative in the framework of Jerusalem. That dream is now coming to fruition.

In 1948 when I headed the Haganah mission in the United States, the newly created State was in dire need of defence material, but faced with a constant lack of funds. A particularly vital opportunity to alleviate our problem arose and a friend suggested that I turn to Bill Levitt for help. I travelled to the Levitt office in Manhasset and met Bill, as well as his late father and brother. The State had existed less than two weeks and we had no established credit whatsoever and outstanding donations had not become everyday affairs. Nevertheless, within fifteen minutes Bill gave me a cheque for \$1,000,000 (a considerably larger sum than today) and in return for his loan Bill received Note No. 1 signed by the Provisional Government of the State of Israel. Incidentally, the note was duly repaid.

Bill and I continued to meet from time to time in the next two decades. Then, just over two years ago, Bill brought his wife Simone to visit re-united Jerusalem. I showed them Mishkenot. To my joy they were both enchanted with the place. Looking at the dilapidated buildings, it took imagination and confidence to believe in the dream and support it. Bill had always shown imagination. He undertook to restore Mishkenot. And as the amount required grew with the rise in costs, he continued to show understanding. The retreat for the creative was becoming a reality.

We had already planned studios for painters and sculptors. At the same time an idea crystallized in Isaac Stern's mind: the greatest musicians in the world should come to Jerusalem to meet with Israeli music teachers and their students in order to teach and to have a continuous music dialogue. This made a soundproof music studio with the most modern facilities a necessity. Isaac agreed to incorporate his dream into Mishkenot, where his colleagues could stay in the comfortable apartments together with the writers, painters, artists and thinkers who will be chosen and invited by an international committee.

Thus, incidentally, an original tradition of Mishkenot Shaananim was revived. Mishkenot was first built as a joint project of an English Jew, Sir Moses Montefiore, and an American Jew, Judah Touro. Mishkenot is now restored through the efforts of an American philanthropist, William Levitt, and of friends in England, as a symbol of the continuing love of American and British Jewry for Jerusalem.

Mishkenot Shaananim will, we hope, be loved by its guests and will be a great cultural asset to our City, but it may be even more. The image of Jerusalem in the outside world is one of strife, dissension, and even war, despite the fact that it is the most peaceful of all heterogeneous cities in the world. Perhaps the retreat for the creative that is opening in Mishkenot today will help bring the true image of Jerusalem to the world at large — a Jerusalem of "peaceful habitation" and "quiet resting places."

THE JERUSALEM POST ANGLO-ISRAEL SUPPLEMENT
published on the occasion of the opening of Mishkenot Shaananim in Jerusalem. Edited by Geoffrey Wigoder. Published by David Lennan (London). Layout by Alex Barlyne

The Tranquil Dwellings of Zion

UP TO THE beginning of the 19th century there had not been an Ashkenazi community in Jerusalem for almost a hundred years. In November 1720 their centre in the courtyard of Judah He-Hasid had been destroyed by Arabs, who were demanding payment for a large debt lent at extortionate interest. On a Saturday the Arabs attacked them, and after stealing and looting everything, burnt down the great synagogue. The Jews were saved by fleeing from Jerusalem to other cities.

For about a hundred years the Ashkenazim feared to be seen in Jerusalem — those who ventured into the city disguised themselves as Sephardim. Only after the debt had become obsolete and was wiped out by the government at the Jews' request did the Ashkenazim resume living there. Up to then all Jewish immigrants from Europe had avoided Jerusalem and made for Safed. When the latter was destroyed in the great Galilee earthquake of January 1, 1837, hundreds of Jews fled to Jerusalem from the devastation.

UP TO 1860, before the New City was built, Jerusalem was completely enclosed by walls. Most of the houses inhabited by the Jews were ruins rather than dwellings, but it was still possible to choose the better among them, as long as the population was small. But the housing problem became extremely serious when the population increased — at first during the Egyptian conquest (October 1831 to February 1841), when the security situation was so much improved that Jews and Christians immigrated in large numbers, and after 1837 because of the Galilee earthquake. Jews who leased houses from the Arabs suffered most, since the latter not only did not trouble to renovate or repair those hovels but exploited the fact that there was an increasing number of new inhabitants of Jerusalem by doubling and tripling the rent. But worst of all was the attitude towards foreign nationals, who were not protected by any law. The Arab houseowner was entitled to demand a year's rent in advance, as was then customary, but could also expel the tenant at only a few days' notice. It is true that according to Moslem law it was possible to claim that the balance of the rent be returned, but this could be done only through the Qadi's court and as the testimony of a Jew or Christian was inadmissible there, while one Moslem would not testify against another, the lessee risked losing his money and could expect to be thrown out of his home without receiving a penny of the amount remaining to his credit. This tragic housing situation imperilled the future of Jewish immigration to Jerusalem.

When the Crimean War broke out in 1853, and Czar Nicholas I forbade the Jews under his rule to send money to their brethren in the Holy Land, the situation became intolerable. Jews throughout Palestine, and particularly in Jerusalem, began dying of hunger. Letters urgently appealing for help were sent in February 1854 to all Jewish communities throughout the Diaspora and were published in Jewish papers abroad (as well as in the London "Times" of May 20, 1854).

THESE WARNING letters alarmed Sir Moses Montefiore, who at once got in touch with the Chief Rabbi of Great Britain, Dr. Nathan Adler. In May of that year they published a joint appeal to the Jews of Europe, begging them to extend immediate aid to their brethren who were perishing in Eretz Yisrael. Money began to pour into the Aid Fund from Jews and Gentiles. On February 23, 1855, it was already

SHOSHANA HALEVI, historian of 19th century Jerusalem, tells of the founding of Mishkenot Shaananim, the first Jewish quarter outside the Old City, at the initiative of the English Jewish philanthropist, SIR MOSES MONTEFIORE.



Sir Moses Montefiore holding the Sultan's firman condemning the ritual murder libel.

possible to publish a second appeal, containing a description of what had been done through that Fund.

Meanwhile Montefiore was surprised to learn that a Jew named Judah Touro of New Orleans had bequeathed \$50,000 for the poor of Eretz Yisrael, entrusting it to Montefiore to do with it as he saw fit. Sir Moses then decided not to be satisfied with giving help from afar but to travel to Jerusalem (for the fourth time) and to see for himself the situation of its Jews, so that he could decide on the spot what could be done for them.

BEFORE LEAVING England, Sir Moses had the satisfaction of receiving a further sum of £3,000 in addition to the \$50,000 Touro legacy. Sir Moses and Lady Montefiore travelled with their relatives Mr. and Mrs. Halm Guedalla, Dr. Leopold Loewe, and Mr. Gershon Cursheed, one of the executors of the late Judah Touro. On June 17th, they arrived at Constantinople, and on June 28th, Mr. Pisani came and accompanied Sir Moses and Dr. Loewe to the Palace, where they were presented by him to the Sultan. After a few days, Mr. Pisani informed them that he had

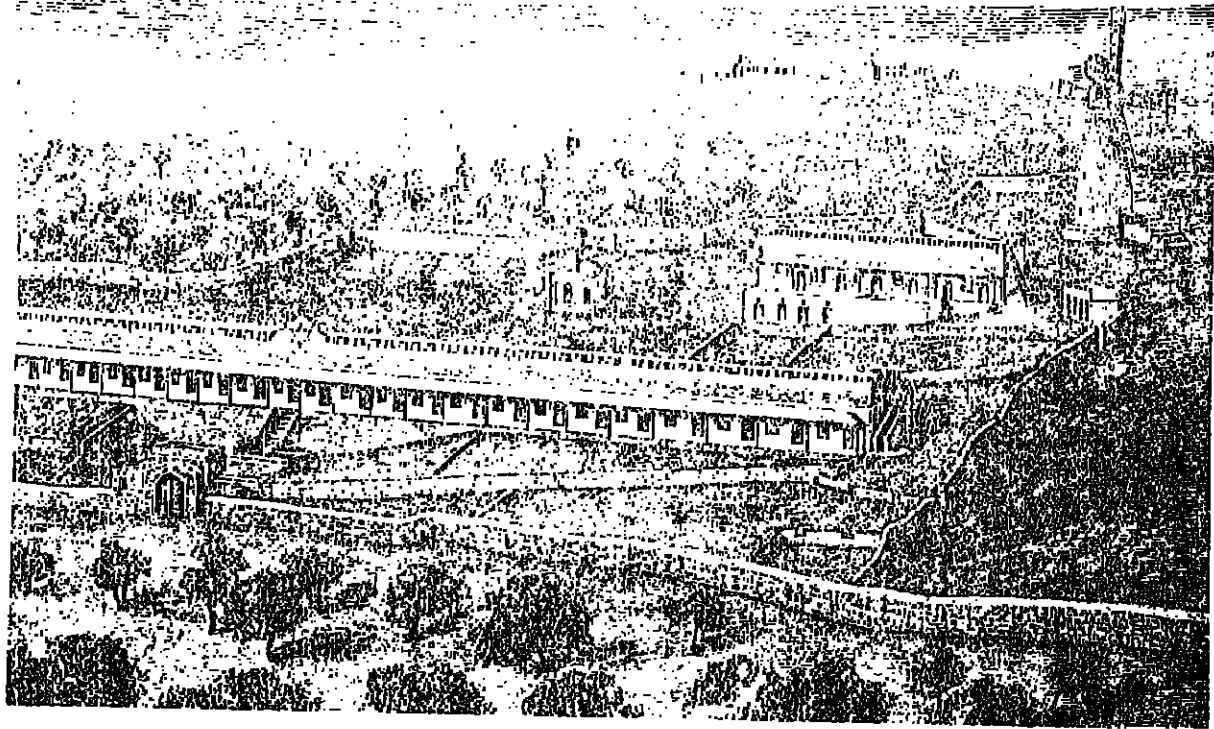
received the firman for purchasing land in Palestine, and also that the Sultan had been pleased to confer upon Sir Moses the "Medjidjah of the second class." He was the first foreigner to whom the Ottoman Government granted permission to purchase land.

On July 18th, they arrived at Jerusalem, and were met by thousands of people. Tents were pitched outside the walls, at the place now called the Russian Compound. At first Montefiore resolved to erect a large hospital of the firman bestowing on him the right to acquire land in Eretz Yisrael — he began to look around for a suitable plot within the city walls. He did find such a plot, belonging to a Jew named Perez, but it was too close to the slaughterhouse and the deal was not closed.

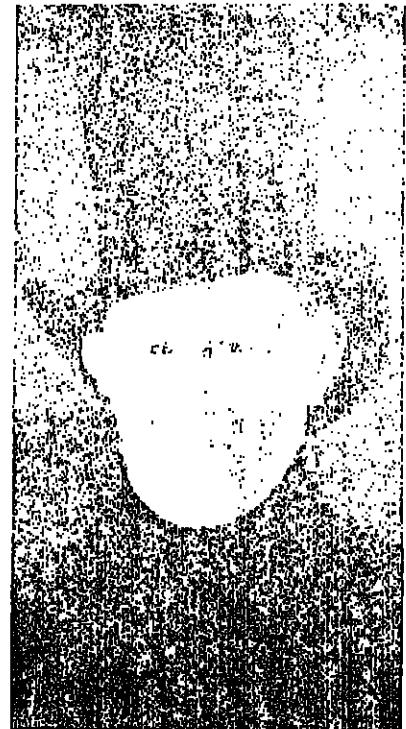
AT THAT TIME there lived in Nablus an old acquaintance of Montefiore's, Ahmed Agha Al Dizdar. When he learnt that Montefiore was about to reach Jerusalem he travelled all night on a donkey and was able to be among those who greeted him. Ahmed Agha Al Dizdar, who had been Governor of Jerusalem during the reign of Mehmet Ali (1831-1841) and who had been on friendly terms with Sir Moses from 1839, was the owner of a desirable plot of land. When Sir Moses broached the subject of the purchase to him, his answer was: "You are my friend, my brother, the apple of my eye, take possession of it at once. This land I hold as an heirloom from my ancestors. I would not sell it to any person for thousands of pounds, but to you I give it without money. It is yours, take possession of it. I myself, my wife and children, we all are yours." Ultimately, after a whole day's friendly argument, which



Montefiore's coat-of-arms



"The Judah Touro Almshouses" depicted in a century-old engraving.



Judah Touro

The Tranquil Dwellings of Zion

almost exhausted Dr. Loewe's stock of Arabic phraseology, he said: "You are my friend, my brother; by my beard, my head, I declare this is the case. Tell Sir Moses to give me a souvenir of one thousand pounds sterling, and we will go at once to the Qadi."

The money was paid, the deed of purchase was signed on August 12th, and the field became Montefiore's — for the purpose of erecting a hospital. On August 15th, the foundations of his building were laid in the presence of a great crowd from all the religious communities. Before leaving for London, Montefiore ordered a wall to be put up around the piece of land, and that instead of laying a corner stone, they should build in the south-east part of the lot two houses to serve as a hostel for important people and as a residence for him when he visited the country. He appointed Eli-ahu Navon, together with Yitzhak Rosenthal, to be in charge of these operations, for £1 a week. About forty Jewish labourers found employment there. He also promised to recommend to the Aid Committee in London that they should erect on the land a windmill to grind wheat cheaply for the Jerusalem poor. On his return to London this suggestion was approved. He then made an agreement with Messrs. J.J. and T.R. Holman, millwrights of Canterbury, to erect the windmill in Jerusalem at a cost of £1,450.

BEFORE TWO years had passed, Montefiore went to Jerusalem for the fifth time, arriving on May 20, 1857 (again accompanied by Mr. Gershon Curschodt) in order to examine for himself the way things were developing. A few days after he arrived in Jerusalem, he inspected the preparations which were then being made to build the windmill.

As mentioned, it was planned to put up a hospital on the land — and at least three travellers claimed to have "seen" the 40-bed hospital standing in a wonderful garden and who described it in detail inside and out. But after the communal leaders Yeshaya Bardaki and Rabbi Shmuel Salant suggested that it would be right and desirable —

primarily because of the housing shortage — to erect dwellings instead of a hospital (a hospital had been built the previous year by the Rothschild family), Montefiore accepted their suggestion, and immediately after returning to England, he gave orders to a Ramsgate architect, Mr. W.E. Smith, to prepare a plan for a number of such houses at a cost not exceeding £6,000. Mr. Smith's son at once proceeded to Jerusalem to obtain information respecting the cost of labour and materials.

But six months passed without anything being done. In his letter of January 1, 1858, to the Earl of Clarendon, the British Consul in Jerusalem, Mr. James Finn, writes inter alia: "Upon the piece of ground purchased near the city, the proposed... almshouses, are not yet commenced, neither do I find Jews employed in cultivation of the soil there. But a cottage is built, and an expensive windmill will soon be completed. Only on February 12, 1858, was Mr. Finn able to announce to Sir Henry L. Bulwer, the recent arrival of Mr. Smith, the architect charged with erecting the almshouses for poor Jewish families."

BUT MEANWHILE a new Pasha, Surcya Pasha, had arrived in Jerusalem, and on hearing that a rich Jew was erecting houses for the Jews there, he began to put serious difficulties in the way. Of course this was done in the hope of getting sizeable "bakshesh." First he abrogated the licence to erect the houses with the excuse that by law the erection of any building was forbidden within the distance of 2,500 gras (2,083 yards) of the city walls. When Mr. Finn asked him why the same regulations had not been brought to bear against the windmill built on the same piece of ground which by then was in full operation, he replied that on his arrival, it had been nearly completed, and it was well-known that his predecessor had been too lax in such matters. He requested Mr. Finn to apply to Sir Henry L. Bulwer for a special firman to allow the intended works to proceed. He expressed himself confident of success, and even encouraged Mr. Smith in collecting his lime, and cutting stones in preparation.

Finn wrote in a letter: "If the permission will not be obtained as speedily as possible, Mr. Smith will suffer, as he is under contract to Sir Moses Montefiore. The regulations impeding the work are of a purely military character, but the Anglican Bishop has a school-house within a very few hundred feet of the city walls, which is often receiv-

ing additions. Other buildings too are within the prescribed area. The subject affects the Russians also, who have bought land for their institutions on the north side of the city adjoining the public promenade."

As a result of the Pasha's advice to Mr. Smith the latter began preparing building materials, stones, lime, etc. When the Pasha saw this he feared that the firm might arrive in the meantime and that he would lose on all counts. He therefore organized a band of robbers, who on the night of March 3, 1859, stealthily entered the plot, broke the gate in the surrounding wall and stole 23 sacks of building materials as well as a chest filled with medicines, and various other objects. They returned the next night, widened the gap in the wall, and looted everything they could find. But this time they encountered watchmen, and one of them — an African — was wounded. The Pasha, of course, was "astonished" at the robbery and promised a thorough investigation. But Mr. Finn decided that it would be more effective if he were to employ his own methods

to discover the robbers (although it is not known whether they were ever discovered).

On December 11th, 1859, the firman arrived at last, giving Montefiore permission to erect almshouses on the plot he had bought. Work started at once and energetically, so that by October 1860 all the buildings were in place. On the facade of these attractive dwellings was placed a stone tablet with the inscription: "Mishkenot Shaananim were founded with the donation left by the benefactor Judah Touro, from the community of New Orleans in America through Sir Moses Montefiore in the year 1860." In front of the long structure ran a porch with a roof supported on cast-iron columns brought from Ramsgate, East Kent Metalworks, Culver, Kent. Montefiore also took care of other needs of the inhabitants; in addition to the houses he dug wells, and sent out from England a pump to facilitate drawing of water. It was said that there was not a person in Jerusalem who did not come to see this wonder.

JUDAH TOURO, the merchant prince and philanthropist, whose \$50,000 bequest led to the foundation of Mishkenot Shaananim, was known in his time as "An Israelite in whom there is no guile." Born in Newport, Rhode Island (where his father was minister of the congregation), he settled in New Orleans in 1801 at the age of 28. The port was transferred to the U.S. by the Louisiana Purchase and Touro, like other merchants, prospered rapidly. He enlisted in the ranks as a civilian volunteer and during a British cannonade was struck by a twelve-pound shot and was so seriously injured that he was left for dead. A friend found him and saved his life after the doctors had given up hope. The wound left him with a limp and he withdrew from all aspects of civic life. He was of a shrinking, retiring nature, with only a small circle of close friends. Touro amassed a fortune singlehandedly — he opened his store himself punctually at sunrise and closed it at sunset. Investments in shipping and real estate increased his fortune. His philanthropies were many and probably only a small proportion are known. For years he was the only Jewish resident in New Orleans. When a community developed, he built the synagogue, at which he was a devoted worshipper. He founded a Jewish hospital in the city which still bears his name, and gave generously to Jewish congregations, schools and institutions throughout the country. His bequest for the upkeep of the famous synagogue in Newport, Rhode Island, enabled its preservation and eventually its designation as a historical national monument (now known as the Touro Synagogue). He was equally generous to non-Jewish causes, and two-thirds of the half million dollars he left at his death went to non-Jewish institutions, especially in New Orleans. It was he, together with money for the Bunker Hill Monument, at the opening of which — in the presence of the President of the U.S. and Daniel Webster as orator — the following lines were read:

"Amos and Judah — venerated names!
Patriarch and prophet press their equal claims,
Like generous donors, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out a plan —
For though of different faith, each is in heart a man."

Some days before the New Year (October 1860), Mr. Gershon Curschodt arrived in Jerusalem for the third time to see the completed houses and divide them among the tenants. Eighty families were registered, no wishing to settle there, but only ten won the lottery. But only three months later, the Hebrew newspaper "Hannegid" was already stating that "in the buildings constructed by Sir Moses Montefiore outside Jerusalem with the money donated by the late Judah Touro there are now twenty families — more than ninety people... half of them Sephardim, and half Ashkenazim." Each of these communities had its own synagogue, erected at opposite ends of the building.

THE NEW QUARTER — the first outside the city walls — pulsated with life, and its inhabitants rejoiced at their privilege in living there. They felt this particularly at the end of the summer of 1860, when a cholera epidemic afflicted the inhabitants of the Old City while they themselves were unscathed. This was thanks to the pure and salubrious air, the wells of fresh water and their new homes, so spacious in comparison with the ruins of the Old City. When the epidemic died down, Montefiore was overwhelmed by hundreds of letters from the people of Jerusalem asking him to build more houses for them (some of these letters are to be found in the B'nai B'rith Institute). When Montefiore went to Jerusalem for the sixth time, in 1865, he was delighted with what he saw. On the first two days of Passover, he went to visit the buildings, and was delighted to see the inhabitants so satisfied and happy. He noted that most of them were healthy although they could only afford to eat meat on Sabbaths and festivals. He added that the place had a fine reputation in the city and many people who had been sick asked permission to live there for short periods in order to convalesce.

At Montefiore's meetings with the heads of the Ashkenazi and Sephardi communities he heard but one request: to build more houses, not only for the poor but also for the middle-class, to rent. He then resolved of his own accord, before bringing the matter before the Board of Deputies in London, to erect another six houses on the Touro plot. On November 25th the cornerstones for these houses were laid in the presence of a large number of people. The houses were built in a year but for an unknown reason remained uninhabited for five years. Many inhabitants of Jerusalem wrote letters to Montefiore expressing their desire to occupy the houses, yet Sir Moses did not reply at all, and even the question asked by the rabbinical leader of the Ashkenazi and Sephardi communities as to why the houses should stand empty did not influence him. The dwellings were kept locked until he himself came to Jerusalem for the seventh time in 1875 and settled Ashkenazim and Sephardim in them.

SOME PEOPLE have suggested that nobody from the Old City wished to reside in Mishkenot Shaananim for fear of the desolate surroundings, and that although Sir Moses offered to pay anybody who would live there, they used to cheat him by going out in the morning and hastening to return to the city in the evening. To this day I have not found a source to confirm these stories. Quite the contrary — the source of that period stress how happy the residents of the quarter were, and that apart from the 13 family Montefiore sent every two years "for the purpose of purifying and cleaning the houses" he did not send a penny in payment for their living there. Mishkenot Shaananim was the first quarter outside the city walls. It was soon followed by others but it was the pioneer and that is its pride and privilege.

Mishkenot Shaananim today

Across the Valley of Hinnom from Mount Zion stands Jerusalem's latest arts centre—Mishkenot Shaananim. The adaptation of the old houses — among the first to be built outside the Old City last century — has presented architectural problems and challenges described here by Post reporter ABRAHAM RABINOVITCH.

MISHKENOT SHAANANIM and the numerous bullet-chipped stones on its east wall suggest a desert fortress more than the Tranquil Dwellings of its name. The battlements were designed to mirror the stout walls of the Old City across the Hinnom Valley — as much to encourage the building's original occupants, it would seem, as to discourage bandits. The bullet holes made a century later — during the wars of 1948 and 1967 — added to the fortress image.

Now the building is to be converted into a stronghold of another kind, an intellectual fortress in which creative artists from all over the world are to work, teach or just recharge their mental batteries.

A team of young Israeli architects — Gavriel Kertesz, Saadia Mandel and Ehud Netzer — was assigned early in 1970 the difficult task of converting the long, narrow structure for modern use without changing its facade. Together with a approach roads, artists' studios and recording facilities, the entire project will cost \$2 million.

The original building contained 16 apartments, each consisting of one room and a kitchen. At the rear, was a row of 16 of the finest outhouses in Jerusalem and another row of 16 storerooms.

THE ARCHITECTS have created nine completely new apartments which will provide their occupants with 20th-century facilities (including central air conditioning in a 19th-century setting (including metre-thick stone walls). In order to gain more living space, they have extended each apartment to the rear by attaching a cubicle containing a kitchen and bathroom. In addition, the apartments have been provided with a "second floor" — a gallery-study that fits comfortably within the 4.5-metre-high rooms. Seven of the apartments contain three rooms; the others are two- and four-room units.

Although the building's physical orientation is towards the Old City, from which its original occupants came, its practical orientation from now on will be towards the New City which has grown up behind it during the past century. Here on the up-slope side, a small two-storey annex has been built to serve as the main entrance and lobby of the guest house.

The architects have taken great pains to restore the front of the building as close as possible to its original state. Many of the wrought-iron grills had been damaged by bullets fired from the Old City walls, just 300 metres opposite. The architects had contemplated contacting the British firm that made the windows a century ago — if it still exists — to see if they still had the forms for making these windows. In the end, however, it was decided just to replace the damaged windows with identical ones from the rear of the building.

The bullet chips on the stone facade will be left as the authentic marks of history. (The bullet marks are most numerous at the southern end of the building where the Eraganah had built a concrete pillbox during the War of Independence.)

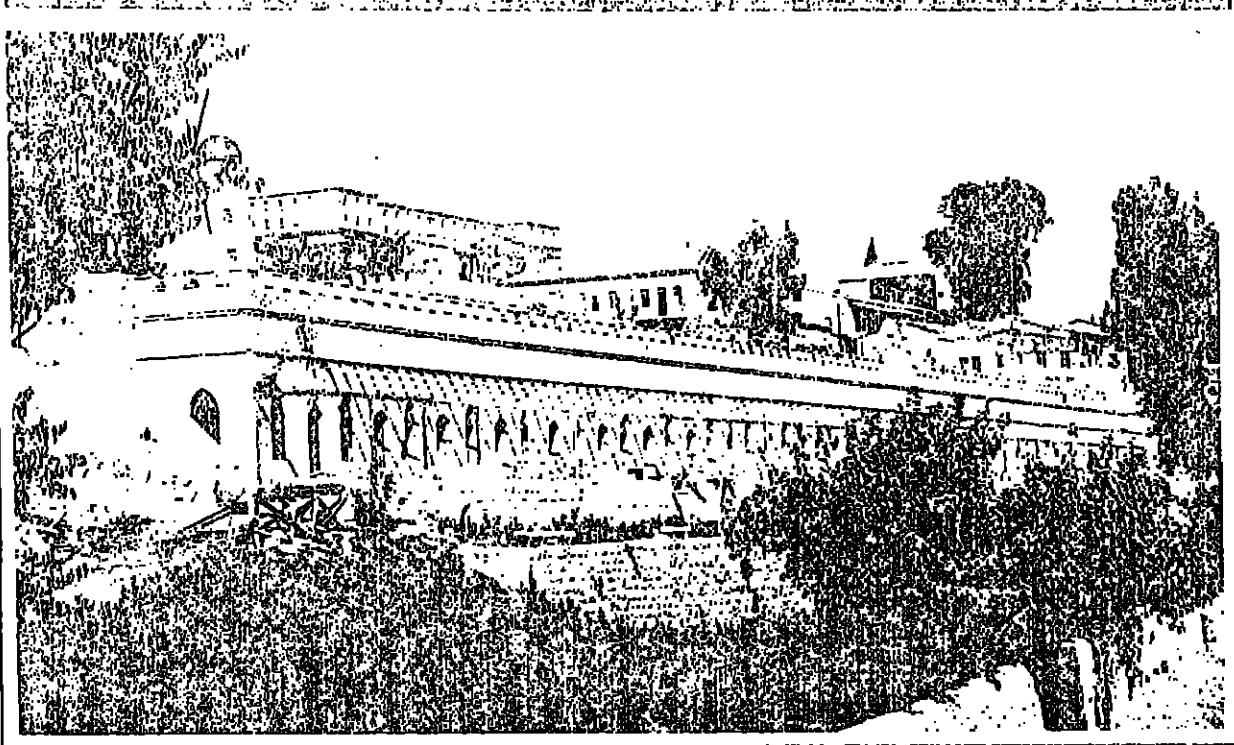
THE ONLY substantial change in the east facade is the roof of the arcade. The original tin was badly damaged by bullets. Because of the modern-day association of tin with shantytowns and *maabarot*, the architects decided to replace it with copper. "Copper develops a wonderful patina as it ages and it goes extremely well with stone," says architect Kertesz. "It should be used much more in Jerusalem." The architects chose copper after seeing how well it fit on the cupola of the nearby windmill and the roof of the Dormition Church across the Hinnom Valley.

The residents, who will be staying anywhere from a month to a year, will be provided hotel service, including breakfast. Other meals they can order from a restaurant which is presently being developed in an adjacent building of the Yemin Moshe complex. (The restaurant-coffee house, with a fine view of the Old City, will be open to the public.)

Upslope from the guest house is a miniature version of the main building containing four one-room apartments plus their outhouses and storerooms. The apartments are being converted into music studios with the technical advice of Isaac Stern who has taken a keen interest in the project. A large studio for both audio and video-tape recording will be built into the slope behind the building as an underground chamber, its roof being the plaza in front of the windmill. The storerooms will be converted to artists' studios. The four outhouses will also be preserved — to house a generator and other equipment.

WHEN THE Israeli architectural team undertook the restoration project they quickly felt the hand of their professional colleague of a century ago who had designed it. "This was planned by a skilled engineer," says Kertesz. "It's not like the popular architecture of the Old City which is architecture without a *recluse*. The measurements here are precise." Workmen on the project are also impressed by the quality of the original stonework which they feel is far better than that in the Yemin Moshe building, for instance. But while the building was planned at a desk, that desk was not in Jerusalem, Kertesz feels. "The plan isn't especially suited for the site. They just cut into the slope and put down on it this 117-metre-long building."

The contractor handling the restoration project, Shimon Spiegel, first became acquainted with Mishkenot Shaananim in 1948 when he spent three weeks as a firm that made the windows a century ago — if it still exists — to see if they still had the forms for making these windows. In the end, however, it was decided just to replace the damaged windows with identical ones from the rear of the building.



THE BANK LEUMI LE-ISRAEL TRUST COMPANY LIMITED

30-32 REHOV YEHUDA HALEVI, TEL AVIV, TEL. 50821

Safeguards the Interests of Foreign Investors in Israel Undertakings

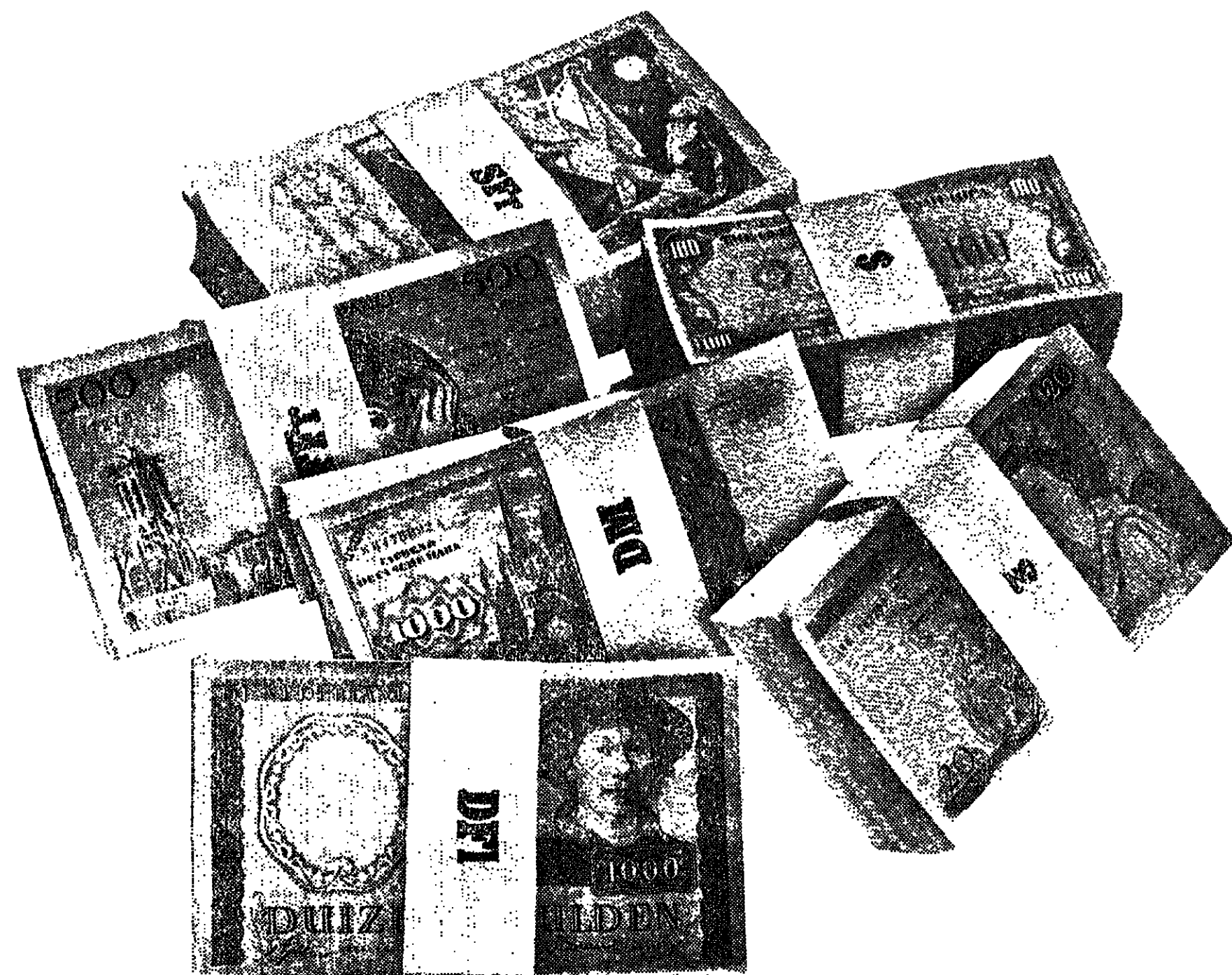
Offers a Complete Service for the Purchase, Sale & Management of Real Estate

Acts as Trustees of Joint Enterprises

Offers the Most Effective Representation in the Execution of Wills and the Administration of Estates

Administers Funds and Investments in Strict Confidence

It is our established policy to utilize the services of Clients' Attorneys and Accountants to the greatest extent practicable in carrying out our duties as Trustees.



APART FROM OUR LONDON BRANCH, WE ALSO HAVE 204 FOREIGN BRANCHES IN ISRAEL.

Today, Bank Hapoalim is the only major Israeli bank with a London branch. Our constant expansion has taken us abroad, which helps us even more to help you. Thanks to our international contacts we have created special credit agreements with large banks around the world.

Which is something you should bear in mind, if you are interested in import and export.

But you don't have to go to London to enjoy these advantages.

In each of the 204 branches of Bank Hapoalim in Israel you'll find a wide range of account and foreign currency services. You'll find you can exchange foreign currency, or transfer it abroad or run a foreign currency account here.

So, if you have foreign business of any kind, come and visit one of our foreign branches. You'll find one in most main streets in Israel.

The Quiet Revolution.

BANK HAPOALIM B.M.

A. ARIELY ADV

The Victorians — and the Holy Land

MICHAEL COMAY, Israel's Ambassador to the Court of St. James, traces the warm feelings towards Jewish aspirations in the Holy Land that characterised Victorian England.



Benjamin Disraeli

IN 1855 Sir Moses Montefiore obtained from the Sultan the right to acquire land in Jerusalem outside the Old City walls. It was not until 1869 that the first Jew, Yosef Rivlin, actually started to dwell in the Yemin Moshe quarter, to the great alarm of his family. This was undoubtedly an event in the story of modern Jerusalem and of the Yishuv. The motives behind it, however, were religious and philanthropic rather than Zionist, in the modern sense.

In the Jewish world of the time, Sir Moses had a unique position. Enjoying wealth and honour in his own country, boundless energy, a commanding presence, and a deep religious commitment, he had made himself Anglo-Jewry's "Ambassador-at-Large." He was constantly riding forth to intervene with rulers elsewhere on behalf of his persecuted fellow-Jews, whether in the Ottoman Empire, Czarist Russia, Morocco or Rumania.

In his seven journeys to the Holy Land, between 1837 and 1875, he was much concerned with the welfare of its small and stagnant Jewish community — some 10,000 souls, nearly all crammed into the Jewish Quarter

of the Old City of Jerusalem, and supported mainly by alms from abroad. He considered that they should be encouraged to seek a more productive and self-supporting future, as artisans and tillers of the soil, and that the authorities should ease the entry of persecuted Jews. As early as 1839, he had put a plan for Jewish land settlement before Mehmet Ali, the Egyptian ruler, who was then briefly the master of Palestine. As a pious Jew, Sir Moses also had faith in the restoration of the Jewish Commonwealth when the Messiah should come. But he had no premonition of the events that would begin to transform Jewish life before the end of the century: the growth of anti-Semitism as a state weapon, the migration westward of the Jewish masses from the Russian Pale of Settlement, and the emergence of Zionism as a movement for Jewish national independence.

Sir Moses was, after all, a child of the Victorian age, with its confident belief in the march of progress. The period of Emancipation had dawned in Britain for the disfranchised and the underprivileged: slaves, Jews and Catholics, the working class, women and children.

To Sir Moses, it was self-evident that influential western Jews should try to help their brethren in distress, and should feel involved with Eretz Israel. But most members of the Anglo-Jewish establishment of the time were absorbed in their own financial, social and civic acceptance into the British nation, and would later reject the Zionist creed of Jewish nationhood. In the last years of Sir Moses' lengthy life, a different kind of "Yiddishkeit" was being brought into Whitechapel and Manchester, in the baggage of poor Eastern European immigrants.

The precursors of Zionism in Victorian England were Gentiles, not Jews. The most noble and native of them was Lord Shaftesbury, the personification of Victorian morality. As fervent a Christian as his contemporary Sir Moses was a Jew, he was fired with evangelical zeal to convert the Jews to the "true faith," and at the same time to restore them to their ancient homeland. For the first purpose, he formed the "Jews Society" in London — its list of patrons was brilliant but the tally of conversions negligible. For the second purpose he prodded the British Government

(especially his kinsman Lord Palmerston) to establish a foothold in Palestine. It was under Shaftesbury's pressure that a British Consulate was opened in Jerusalem in 1838, with a special mandate to protect its Jewish community — and that in 1841 an Anglican Bishopric was established there. The first Bishop, nominated by Shaftesbury himself, was the Reverend Michael Solomon Alexander, a converted Jew who had taught Hebrew at London University.

The idea of reviving a Jewish Palestine under British auspices and protection was further developed by British churchmen, soldiers and colonial officials. The strategic and political arguments, rather than the religious ones, now became predominant. For years these views were vigorously pressed by Colonel Charles Henry Churchill, a grandson of the Duke of Marlborough, Sir Winton's ancestor. He was stationed in Damascus at the time of the Ritual Murder trial in 1840, and helped Sir Moses Montefiore who came to the Near East on a special mission concerning that affair. The following year, Churchill wrote to Montefiore as President of the Board of Deputies of British Jews urging that the Jews of Britain and Europe should themselves take up the cause of their national upbuilding in Palestine, and should petition the British Government to sponsor their enterprise. He was rebuffed by the Board, but continued for more than a decade to propagate his convictions.

Another exponent of the same school was Colonel George Gawler, a former English governor of South Australia, who accompanied Sir Moses Montefiore to Palestine in 1840, and surveyed the possibilities for settlement there. A spate of books was published in Britain on the subject. Disraeli's "Alroy" and George Eliot's "Daniel Deronda" struck the romantic chord in fiction. On the strategic theme, one of the most influential books, by a Dr. Thomas Clarke, bore a title which explained itself: "India and Palestine, or The Restoration of the Jews Viewed in Relation to the Nearest Route to India." It was in 1875, the year Sir Moses paid his last visit to the Holy Land, that a Jewish-born Prime Minister, Disraeli, acquired for Britain the key to that "shortest route" by buying the Egyptian shares in the Suez Canal, with the help of a Rothschild loan.

From the 1870s on, the interest of Victorian England in Palestine gained a fresh scholarly impetus. A group of outstanding British explorers and churchmen helped to dig up the buried biblical past of the Holy Land, bring the Old Testament to life, and reveal the Hebrew origins of the Christian faith. One need only mention Conder, Warren, Wilson, and Tristram of the Palestine Exploration Fund, George Adam Smith with his classic "Historical Geography of the Holy Land" and the writings of Dean Stanley and Matthew Arnold on Christian ethics.

It is clear, thus, that the Balfour Declaration was not just a sudden, wartime impulse. Its roots of sentiment and national interest can be traced back to the England of Sir Moses Montefiore — and so can the hostility to Zionism by Anglo-Jewish notables that so perplexed the War Cabinet of Lloyd George in 1917. It is over a hundred years since Yemin Moshe was founded. How startling it would be for Sir Moses to return today, and find that this tiny first quarter outside the walls is now at the heart of a sprawling city, with a quarter-of-a-million Jewish inhabitants, and serving as the capital of a sovereign Jewish state.



JERUSALEM



Capital of Israel and the Centre for the Visitor to the
State of Israel



Ideal Climate All Year Round



Hotels of Distinction



*Make Jerusalem the centre for your visit to Israel
during the Twenty Fifth Anniversary Year*

Handwritten signature or mark.

Three centuries of British Jewry

About 420,000 Jews live today in Britain. For a while, this was one of the outstanding Jewish communities in the world and although today their role is less central, they remain highly significant. GEOFFREY WIGODER looks back.



The first Lord Rothschild

BRITISH JEWRY is only some three centuries old. There had been a prologue in the Middle Ages when Jews went over in the time of William the Conqueror and were expelled a couple of hundred years later by Edward I. Medieval Anglo-Jews were often financiers whose affluence attracted royal rapacity and who were subject to heavy taxation accompanied by torture (such as tooth-pulling) to extract their wealth for the benefit of the royal treasury. Medieval England had the doubtful distinction of being the scene of the first Ritual Murder (in Norwich in 1144) while the anti-Jewish rioting at the time of the Third Crusade (1189-1190) led to the Masada-like mass suicide of the Jews of York who killed themselves rather than surrender to the mob. There was also some minor Jewish scholarship in the country while the best-known Jewish visitor at this period was Abraham Ibn Ezra who complained of the London fogs. But as the medieval Jewish population may have never exceeded 4,000, it was of small significance.

From 1200 to the middle of the 17th century the country was *judenrein*. This facilitated the growth of anti-Jewish stereotypes and great English writers did not hesitate to write cruelly about Jews although they had never seen one. And so there were Chaucer's "Prioresse's Tale," Marlowe's "Jew of Malta" and Shakespeare's "Merchant of Venice." Shylock may have been motivated by a notorious case in which the Marrano doctor Rodrigo Lopez (a few Marranos lived in the country in the latter 16th century) was executed on charges of trying to poison Queen Elizabeth.

THE MODERN community dates from the time of Oliver Cromwell. The unfavourable image of the Jew had been partly countered by the fundamental attraction of the Old Testament. When the Dutch Jewish rabbi Menasseh Ben Israel petitioned Cromwell to admit Jews, one of his arguments was that, according to Biblical prophecy, the Messiah could not come until the Jews were scattered to all corners of the earth and beheld England by its very name — *Anglia Terra* — was a corner of the earth. *Ergo*, the exodus of the Jews meant the delaying of the Messiah.

Cromwell connived at the return of the Jews (opposition by members of his Council prevented an open admission of Jews in his day) and under Charles II, Jews were living and praying openly in London (and soon after in Dublin). The first Jewish settlers were Sephardim from Holland and Hamburg and the Sephardi element was long regarded as the aristocracy of the community. Before the end of the 17th century, there was also an Ashkenazi presence in London and the figure of the Jewish pedlar and "old old man" became familiar in the English countryside (and were stock figures of ridicule in English literature where their broken accents were consistently reproduced). But although the Jew was often a figure of fun and asked certain civil rights, there was complete

toleration. The Jew, like any one else of foreign origin, was not fully accepted into society but there was never any strong feeling against him. Anti-Semitism at its worst never received more than marginal expression in Britain.

BY THE 19th century, the Ashkenazi element was predominant and families such as the Rothschilds and Goldsmids emerged as an Ashkenazi aristocracy. English Jews soon took unto themselves the values of British society and the idea of their own "aristocracy" was irresistible. Many of the early families were completely lost to Jewish view; they became baptised in order to form links with the native aristocracy and their Jewishness eroded and disappeared. Very few descendants of the distinguished early names in the Jewish community can still be traced as Jews today (the new President of Ireland, Eamonn Duggan, is one such descendant of the 18th century London Jewish financier, Samson Gideon).

In the 19th century, all civil disabilities were removed and Jews rose readily into high positions. Sir David Salomons was Lord Mayor of London in 1855, Lord Maser of London in 1855, Lionel de Rothschild entered Parliament in 1858, Nathaniel Rothschild was created the first Jewish peer in 1855, Herbert Samuel was the first Jewish cabinet member in 1909 and Rufus Isaacs, Marquess of Reading, reached the heights of Lord Chief Justice in 1913. The 19th century also saw the irruption of British Jewry in an international context. This was the zenith of Britain's international diplomacy (in which the baptised Jew Benjamin Disraeli played a key role, and paralleled with this, the figure of Sir Moses Montefiore was to be seen majestically and indefatigably travelling through Europe and the Near East on behalf of oppressed Jewry throughout most of the 101 years of his life).

Anglo-Jewish life was modelled on English patterns and thereby became an exemplary instance of communal organisation. The Board of Deputies of British Jews, the representative Jewish organisation, took its cue from the British Parliament ("Mr. President, on a point of order..."). The religious establishment took the example of the Anglican Church — with the Chief Rabbi as a Jewish Archbishop of Canterbury and the clergy calling themselves "reverends" and wearing "dog-collars." But the net result was an admirable centralisation, the envy of many other Jewish communities.

As elsewhere in the Western world, the nature of the Jewish community was completely revolutionised by the mass immigration from Eastern Europe during the three decades starting in the early 1880s. The newcomers, crowded in the East End of London and in the main provincial cities (notably Manchester, Leeds, Glasgow and Liverpool) transferred their East European ghetto and built their own Jerusalem in England's green and pleasant land. Everything was happening in this segment — extreme Orthodoxy and intensive Jewish life, Zionism and Bund, Kibbutz and

Indeed the aristocracy put themselves out to add the newcomers (for whom Lord Rothschild was a father figure) and established social institutions, such as the Board of Guardians, to provide relief in cases of hardship and to assist these Jews in their early years of *kefitul*.

ANGLO-JEWRY of the 20th century is essentially the product of this East European influx with the remnants of the earlier groups being found more and more on the sidelines and ousted from their hereditary strongholds (such as the presidencies of the Board of Deputies and the United Synagogue). Within four generations, the East Europeans have become very much affluent and Anglicised and many of the last barriers have broken down as the result of the post-World War II process of egalitarianism. The British (especially the working class) remain basically conservative but the intellectual and professional circles to which the Jews have largely gravitated have opened up. No other country outside Israel has such a high proportion of Jews in its legislature, and Jews are prominently active in many leading fields.

THIS IN turn has led to familiar, and potentially alarming, aspects of assimilation although the process is less marked in Britain than in many other Western countries. There is still a closed element in British non-Jewish society which makes it hard for the Jews to penetrate and much of Anglo-Jewry remains comfortably in its own shell. They feel cosier living near other Jews and they are able to maintain a comparatively high standard of Jewish education and a high Jewish identity rating. It is true that since World War II, the community has lost much of its élan. Yet the community as such remains largely admirable in its devotion and reliability to Jewish causes and to Israel and one has the feeling that even when some of its more spectacular cousins may be in trouble, British Jewry will be patiently jogging along.

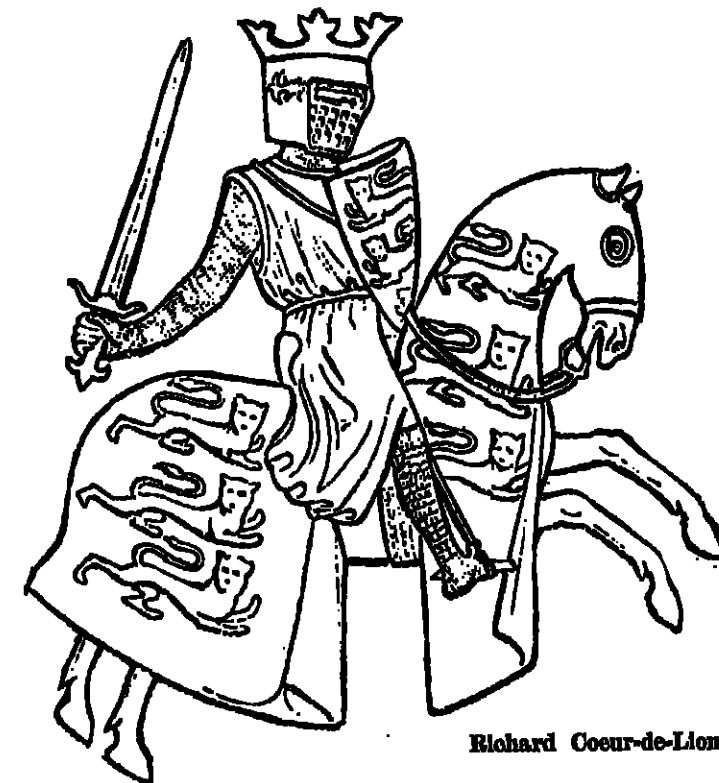
WHEN YOU'RE LOOKING TO BUY A TAX EXEMPT VEHICLE: LOOK INTO FORD

You want to invest your tax-exempt privileges wisely... whether you're looking for a truck, a van or a passenger car. That's why you should look into Ford... Passenger car? Check out our full range. It offers vehicles which are solid and roomy, sturdy and tough, built for comfort and performance... year after year. Commercial vehicle? You name it... Ford makes it! Vans and minibuses and heavy-duty trucks, in the body size and with the options that are right for you. Whatever kind of Ford you buy, you get all the assurances of Ford's top-flight service in Israel. Plus full service on your tax-free purchase, including customs clearance and delivery.



Israel Automobile Company, Ltd.
Ford Distributors in Israel
Main Office: 43 Rehov Hamasger, Tel Aviv
Branches: Jerusalem, Haifa.

The British connection



Richard Coeur-de-Lion

The British Connection with this country began with Richard Coeur-de-Lion while shortly afterwards a large group of rabbis from England and France came out to settle. Over the past century, there has been close contact between the two countries and British Jews have been among the outstanding pioneers in laying the foundation for the Jewish State, as described by RABBI LOUIS I. RABINOWITZ.

THE ESTABLISHMENT of the Modern British connection with the Land of Israel, dating from the middle of the 19th century, had its roots in the imperial ambitions of British policy. It was connected with the struggle of the European Powers to extend their influence in the Middle East. It is therefore easy to be cynical about it and dismiss it as mere imperialism. But there was a much more attractive aspect to it, namely the pronounced sympathy of the British people, based on religious and theological grounds, for the ultimate restoration of the Jewish people to their ancient homeland. From the time of Cromwell onwards there is a distinguished list of eminent Englishmen who were devoted to this ideal. It includes such personalities as Milton, Lord Byron, Lord Shaftesbury, Disraeli, George Eliot, and Laurence Oliphant.

THE FORMAL connection was first established in 1839 when William Tannar Young was appointed first Vice Consul, and then in 1841, Consul, in Jerusalem. Young was officially instructed to extend his protection to the Jews. "There is a dramatic incident connected with this. In accordance with these instructions, shortly after his arrival Young approached a certain David Tevele Hirschell, (the son of Rabbi Solomon Hirschell, Chief Rabbi of London), who had settled in Jerusalem to accept the appointment of Vakeel (representative) of the Jews in Palestine who had British citizenship or British protection. Hirschell declined, but played a prominent part in the communal activities of the Ashkenazi Jews, and was treasurer of the Adat Perushim, the representative organization of Ashkenazi Jews. In 1851 Hirschell was murdered by poisoning, his son-in-law and two grandsons being accused of the murder. The investigations were carried out by Young's successor, James Finn, and full details are to be found in Hyamson's "Records of the British Consulate in Jerusalem."

That same volume reveals the background to the development of the British Connection in the years that followed. An instruction was issued by the Russian Consul in 1849 to the effect that all Russian Jews who did not pay their arrears of taxes or renew their passports within 6 months would be deprived of Russian citizenship. Some of these Jews applied for Austrian citizenship but the majority, including the "Jews of the four holy cities, Jerusalem, Hebron, Tiberias and Safed," applied en masse for British protection — and England, desirous of extending its influence in the Middle East, accepted them willingly.

The actual connection of British Jews with Palestine, however, preceded the appointment of Young. It is represented by Sir Moses Montefiore, the first of

whose seven visits to the country took place in 1827, and the last in 1875 at the advanced age of 91, and he dominated the scene during the whole period. Although he did not believe in large-scale planned Jewish settlement as a solution to the Jewish problem, he certainly placed the connection between Britain and Palestine on a firm footing. An inscription on one of the houses in Mishkenot, one of the first suburbs erected beyond the Old City of Jerusalem, says that the suburb was built in 1853 by Mordecai Adler, the son of Nathan Adler, Chief Rabbi of England.

The connection assumed a more permanent form with the emergence of Herzl on the stage of Jewish history. Herzl's first public address in England was given before the Maccabean in 1895. In the following year was founded The Ancient Order of Maccabees, a friendly benefit society, consisting of those who declared themselves adherents of the ideal of the Return to Zion, and it almost immediately established the first practical link between British Jews and Palestine. As early as 1897 Herbert Batwich led the first pilgrimage of members of the Order to Palestine. In 1914 the

Maccabean Land Company was established to enable British Jews to acquire land in the country and in 1923 it purchased a tract of land near Gezer. Nor was it the only such experiment. A few years earlier Jacob Mair Salikind organised the Ahavat Bayit company in England for the same purpose. They acquired land in Karkur in 1913 and the first settlement took place in 1921. Among its most active members was the Judah Leib Elson who finally settled there where he died at the age of 90 only a few years ago.

Among the more colourful characters who represent the connection during that time, but continuing into the Mandatory period, three are worthy of special mention.

The first was Zerach Barnett. Born in Lithuania, he settled in London in 1884 and after acquiring British citizenship in 1871 paid the first of his many visits, until he finally settled here. He helped to establish Meah Shearim, and having spent all his savings, he returned to England to earn more money and then returned — a process which he repeated 15 times, on each occasion advocating and working for Jewish settlement. He was one of the founders of Petah Tikva in 1878 and in the 1890s finally settled in Jaffa where he built the new Neveh Shalom quarter where he spent the rest of his life (he died in 1935).

The second was Annie Landau, who was appointed principal of the Evelina de Rothschild school for girls in Jerusalem in 1900, a position she held until her death. She combined a fervent British patriotism with a strict regard for the traditions and practices of Orthodox Judaism and she reigned majestically as the uncrowned Queen of Jerusalem, her home a salon for English and Jewish society, a little bit of England, albeit of the staunch Anglo-Jewish Orthodox variety, on foreign soil.

The third, Murray Rosenberg, one of the first pioneers from London, was an enthusiast in the embryonic art of filmmaking and electrified the Zionist Congress in 1911 by showing the first film, which he had taken, of settlements in the country.

A NEW ERA began with World War I, the context of Palestine being the British Army in 1917, and the subsequent granting of the Mandate to England. It constituted, in effect, the victory of Britain over the rival powers in the 70-year struggle for hegemony in the Middle East, and strengthened the British connection immeasurably. It began with the unusual partnership of Jabotinsky and Weizmann in their propaganda for the establishment of the Jewish National Home in the Royal Fusiliers and was crowned with the success by the Balfour Declaration. Apart from the role played

by those regiments, which are dealt with elsewhere, three distinct elements in that link can be enumerated.

The first is that, in addition to actual olim, it brought to the country a considerable number of British Jews as civil servants, many of whom established permanent settlement or evinced continuous interest in the country. The most distinguished was Sir Herbert (later Lord) Samuel, the first High Commissioner. Although he returned to England, his son, the present Viscount, married a local girl and divides his residence between the two countries.

The second element is connected with the fact that with the granting of the Mandate to Great Britain, London became the seat of the Executive of the Zionist Organisation and later of the Jewish Agency, and therefore of World Zionism. Weizmann succeeded in attracting to the Movement a number of prominent Jews belonging to widely different spheres of life. Among those invited by Weizmann to join the Zionist Commission in 1918, all of whom took up residence in the country for varying periods as members of the Zionist Executive, were the radical secular psychoanalyst David Edvard, the soldier Frederick Kisch, Sir Leon Simon, while the famous Marks and Steif family, which included Harry Sacher who was one of the heads of the Zionist Executive, became leaders of Zionism in Palestine and in England.

AN OUTSTANDING contribution was made by WIZO. Although officially, as its name indicates, it is an international body it was founded in London in 1920 at the initiative of the Federation of Women Zionists of Great Britain. This, coupled with the fact that for the first 20 years of its existence it had its headquarters in London, caused the English element to predominate. Among its founders were Vera Weizmann, Edith Eder and Henrietta Irwell, while Rebecca Steif was its President from its foundation.

Lastly there was a large number of talented young English Jews who formed the cadre of the Jewish Agency and the "Government on the Way" who emigrated to Israel and were appointed to key positions there. The list is impressive. It includes Abba Eban, Walter Eytan, Avraham Harman, the late Dr. Jacob Herzog and his brother Haim, the sons of Chief Rabbi Isaac Herzog who came from Dublin to serve as Ashkenazi Chief Rabbi of Israel, Joseph Linton, Shabbetai Rosenne, Moshe Rosetti and many others. With the withdrawal of Britain in 1948 the official connection came to an end, but it has left its permanent mark in many spheres of life, of which the most important are the judicial system, the Knesset and the Army.

Brigadier F.H. Kisch



Abba Eban



Walter Eytan



Avraham Harman



Haim Herzog



Handwritten text in a box at the bottom right corner.

JOINT ISRAEL APPEAL '74

כל הכבוד

Congratulations to the Municipality of Jerusalem and its Mayor, Teddy Kollek,

on the opening of MISHKENOT SHA'ANANIM in the Yemin Moshe Quarter.

This landmark commemorates in a fitting way the foresight of that outstanding figure

of British Jewry and a father of the return to the homeland Sir Moses Montefiore.

On this occasion the Joint Israel Appeal pledges itself to provide the resources

needed for the absorption of immigrants and to help to eliminate the social gap.

The Joint Israel Appeal was and will continue to be instrumental

in forging a close link between Israel, its citizens and the British Jewish Community

and will do its best to enable Israel to keep its gates open for immigration.

| | |
|-------------------|---|
| Michael M. Sacher | Chairman |
| Trevor Chinn | Deputy Chairman |
| Stuart Young | Hon. Treasurer |
| Michael Barzilay | Executive Vice-Chairman for Israel and Director |

Zionist traditions in Anglo-Jewry

British Jewry has played a prominent role in Zionist history over the past century and at crucial times the Zionist Offices at 77 Great Russell Street in London were at the very centre of the fight for the Jewish State. MOSHE ROSETTI worked there for many years before coming to Israel where he was the first Clerk of the Knesset. This article summarizes the British contribution to the Zionist struggle.

WHEN HERZL early in his career declared that "England, the great England will understand me", he had in mind the British Empire, symbol of liberalism in the nineteenth century. He had not yet encountered Anglo-Jewry and knew little about them.

His first meeting with them was in 1895 when he went to England and addressed a select gathering of the group known as the Maccabees. This contact with prominent English Jews made a profound impression upon him and when he was subsequently greeted in the East End of London by tens of thousands of hysterically enthusiastic Jewish working men he was deeply moved. In his diaries and his letters he often speaks of them as "Meine brave englische" and chose some of his main lieutenants for political work from amongst them.

In fact, Hovevei Zion groups had existed in England for years and counted many distinguished names. Their leader was the fabulous Colonel Goldsmid, a romantic figure who had been born to a converted family and had returned to Judaism as a young man. He is said to have been the prototype of Daniel Deronda, in George Eliot's novel.

Those who rallied to his banner included such outstanding personalities as Israel Zangwill, Joseph Cowen, Sir Francis Montefiore, Moses Gaster, and later Leopold Greenberg, the editor of the Jewish Chronicle. Herbert Bentwich and Leopold Kessler. It was at Herzl's request that the Congress of 1890 was held in London and it received more sympathetic coverage in the general press than perhaps any other.

IN THE MEANTIME, the scattered branches of Hovevei Zion began to organize and at the Clerkwell Conference in 1899 the English Zionist Federation was formed. An intensive campaign was begun to win over public opinion and during an election which was held about that time, Parliamentary candidates were circulated and invited to express an opinion on the need for a Jewish National Home. This was probably the first occasion when a Jewish community, as such, sought to influence public opinion and launch a Zionist public relations campaign.

The path which Anglo-Jewry was destined to play in the political struggle for the recognition of Zionism was touched off by the arrival in Manchester, in 1904, of Chaim Weizmann, then comparatively unknown, except as one of the outspoken "New-agers" in the Uganda controversy. By the sheer force of his personality he gathered around him a remarkable team of young men who dedicated themselves to assisting him in his efforts to win British political leadership over to the Zionist cause. These men formed a team around Weiz-

mann and engaged in the production of leaflets, pamphlets and monthlies which had a powerful effect on the improvement of Zionist relations. They secured the valuable cooperation of the famous C.P. Scott, the editor of the "Manchester Guardian", which became almost a mouthpiece of Zionism, and Herbert Sidebotham, a distinguished publicist who together with these young men edited a broadsheet called "Palestine".

ALL THIS PAVED the way for the historic operation which led to the Balfour Declaration. Chaim Weizmann had no official status. In World War I, the Headquarters of the World Zionist Organization had been moved to neutral Copenhagen and it was not easy for Weizmann to tell the statesmen with whom he was dealing whom he represented. In 1918 the English Zionist Federation took the unusual step of electing Weizmann as its President in order to give him status.

The struggle within the War Cabinet to secure the Balfour Declaration and to prevent its being whittled down is now well-known history. It was here, however, that Anglo-Jewry showed itself to be a Zionist community. An attempt by the leadership of the Board of Deputies, which enjoyed a standing in British public life unparalleled in any other Jewish community, to sabotage the Declaration led to the defeat of its President and resulted in virtually a Zionist takeover of the supreme body of Anglo-Jewry. This was to be repeated in World War II when Prof. Selig Brodetsky was elected President against an opponent who although not an anti-Zionist was suspected of being too little committed to the idea of a Jewish state to speak for British Jewry in the fateful period ahead.

In the struggle which went on in the Cabinet in 1917 and the attempt by the Jewish anti-Zionist cabinet minister Edwin Montagu to block the Balfour Declaration, a tribute must be paid to the powerful influence wielded by Herbert Samuel who was a committed Zionist and thanks to his prestige in British politics had considerable impact on the thinking of the Cabinet members. It was fortunate, too, that the Chief Rabbi of that time, Dr. J. H. Hertz, was an uncompromising Zionist and fought his own United Synagogue Executive to a standstill in order to have the right to speak for Zionism. Thus, the Balfour Declaration was in no small measure the fruit of the devotion and unwavering loyalty of British Jewry, which remains one of the best Zionist communities in the world to this very day.

IT IS NO accident that many of the great Zionist institutions were born in England. The Jew-

ish Colonial Trust, the forerunner of Bank Leumi, was first registered in England. So was the Jewish National Fund. The Keren Hayesod, too, was launched in England. The first great financial donation to this fund was made in England by Lord Melchett and it set the pace for large-scale giving all over the world. WIZO began in England. Habonim was first begun in England and many other Zionist institutions owe their conception to British Jewish initiative.

Anglo-Jewry played no small part in inducing Britain to accept the Mandate for Palestine. A forceful opposition had arisen in the country against the acceptance of the commitment and the Zionist Federation organized an intensive campaign and a petition which had considerable influence on the final decision.

WITH GREAT BRITAIN as the Mandatory power, the centre of political Zionist activity shifted to London and the Anglo-Jewish community was destined to play a vital role in the struggle to maintain the essence of the Balfour Declaration.

From time to time, it was necessary to arouse public opinion in order to resist the whittling down of the Declaration and the limitation of immigration and land sales. British Jewry never hesitated to come out openly against the policy of its own government. There was by now little division in Jewish ranks. The Board of Deputies no longer held back when it was necessary to speak up against repressive measures in Palestine. Demonstrations and protest meetings were held at every stage of the struggle — against the Passfield White Paper of 1930, the riots of 1936/7, and finally the MacDonald White Paper of 1939.

One of the outstanding manifestations of the courage of British Jewry came in 1946, when the Jewish Agency leaders in Palestine were arrested. Tens of thousands of old and young Jews marched from the East End of London to hold a demonstration in Trafalgar Square and this at a time when British public opinion was openly hostile to the Yishuv whom they believed was responsible for the death of British soldiers.

The "Bevin" period and the grim struggle against the turning back of refugee ships found Anglo-Jewry prepared for a long and protracted campaign of political activity. There was by now virtually no distinction between Zionist and non-Zionist and there was close cooperation with the Board of Deputies. Within Parliament and without, there began an unceasing activity to arouse public opinion against the harsh restrictions. When the Anglo-American Commission of Enquiry held sittings in London, almost every major Jewish organization testified in complete accord with the official Zionist policy. This time hardly a dissonant voice was raised.

ANGLO-JEWRY has continued the tradition until this day. The scale of their giving in per capita terms is noteworthy. In 1967, in the first campaign after the Six Day War, Anglo-Jewry, less than half a million strong, raised £17 million. The number of ablutations who came from England is in proportional terms very high and it would be difficult to enumerate all the immigrants from Britain who have taken high places in the public services of Israel.

There is a strange saying of the Rabbis "The Lord dealt graciously with Israel when He dispersed her amongst the nations". Indeed strange for a people who regard exile as an affliction. Perhaps the fact that there was a courageous community in a key position at a crucial period in our people's history may help to explain the dictum.

THE ISRAEL OFFICES of the BRITISH AND AUSTRALIAN ZIONIST FEDERATIONS and THE BRITISH OLIM SOCIETY LTD.

- * **SECURE** employment for newcomers
- * **ASSIST** with immigrant housing
- * **GRANT** loans for the settling of immigrants
- * **GUIDE** those in need of vocational training
- * **HELP** members of the academic professions to obtain suitable positions
- * **ADVISE** on the setting up of businesses
- * **PROVIDE** expert information on customs regulations and laws relating to immigration
- * **SERVE** as your liaison between Government and Jewish Agency departments
- * **CARE** for you on an individual basis

TEL AVIV: 76 Rehov Ibn Gvirol
Tel. 262244
Sunday-Thursday: 8 a.m.-3 p.m.
Friday: 8 a.m.-12 noon

JERUSALEM: Meadon Haeleh
9 Rehov Alkalai, Talbich
Tel. 34823
Sunday-Thursday: 8.30 a.m.-3.30 p.m.
Friday: 8.30 a.m.-12 noon

HAIFA: 5 Bank Street, Room 20
Tel. 551568
Sunday-Thursday: 8.30 a.m.-2 p.m.
Friday: 8.30 a.m.-12 noon

TOUR JERUSALEM 1973



ONE OF THE BEST GUIDES OF JERUSALEM EVER PUBLISHED

This guide is intended to assist tourists and vacationers, motorists, students and all those who wish to become acquainted with Jerusalem, its people, its landscape and history.

- * 13 original drawings and old reproductions of Jerusalem
- * A general orientation of Jerusalem (4 maps)
- * A large fold-out map of all Jerusalem
- * 8 aerial maps of the Old City
- * 8 sectional touring maps of Jerusalem

don't forget your

THE JERUSALEM POST

edition of **YOUR JERUSALEM**

Price IL 7.95

Published by Ezyatar Publishing Co. Ltd.

Obtainable at better book stores and offices of THE JERUSALEM POST

SOLE DISTRIBUTOR

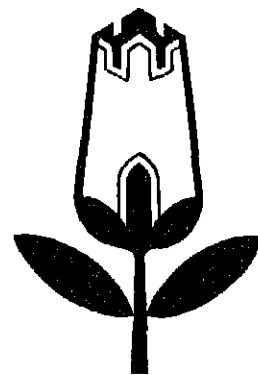
Stematzky's Agency Ltd.

AVAILABLE EVERYWHERE

Handwritten signature or mark.

THIS SPACE IS DEDICATED TO THE ARCHITECTS, PLANNERS AND ENGINEERS WHOSE SKILLS AND ENTHUSIASM HAVE GIVEN FORM TO OUR DREAM OF A RESTORED MISHKENOT SHA'ANANIM:

TO OUR PARTNERS IN CREATION



THE JERUSALEM FOUNDATION EXPRESSES ITS APPRECIATIVE RECOGNITION OF THE FINE WORK CARRIED OUT BY

SHLOMO GAT, LANDSCAPE ARCHITECTS & SITE PLANNERS
ISAAC B. LUXEMBOURG, ART, FURNITURE & INTERIOR DESIGN
SAADIA MANDL - GAVRIEL KERTESZ, ARCHITECTS LTD.
YOSSPE SEGALIS LTD., ENGINEERS
OSCAR SIRCOVICH, CIVIL ENGINEER

THE EAST JERUSALEM DEVELOPMENT CORP.
THE DEPARTMENT OF BEAUTIFICATION, CITY OF JERUSALEM
THE ISRAEL ELECTRIC CORP.



Jewish Legionnaires in camp near Rafah.

The Story of the Jewish Battalions

THE FIGHTING CAPACITY of the Jews was so well known to the Romans and to other people of the ancient world and is so accepted an established fact everywhere in the world today that it is difficult to believe that when during World War I the idea was put forward of specifically Jewish units for the British Army engaged in Palestine against the Turks the bitterest opposition came from the Jews themselves.

THE PROTAGONISTS, almost alone at first, were Jabotinsky and Weizmann, the latter also recording that at the very beginning of the war Pinhas Rutenberg, then unknown outside Russia, had come to him in Manchester with views on a Jewish army. The time was not yet ripe. But in 1915 Jabotinsky, in Alexandria as correspondent of the *Russkaya Vedomosti*, suggested recruiting among the several hundred young Russian Jewish settlers who had fled or been expelled from Palestine to Egypt by the Turks. From among them (Trumpeldor was one), together with some Egyptian Jews was formed the Zion Mule Corps, commanded by Lt.-Col. J.H. Patterson and with five British and eight Jewish officers. (Jabotinsky was not among them at first, since by then he was in France, Italy and England urging the formation of Jewish regiments in the Allied armies.)

The Zion Mule Corps was disbanded after the British evacuation of Gallipoli, where it had done notable service, suffering casualties and earning distinctions. Some 120 of the men, who did not accept demobilization, were transferred to England in 1916, where they joined the 20th Battalion of the London Regiment. It was they who provided the nucleus of the Jewish Battalions when the formation of these was finally authorized, in 1917.

JEWISH OPPOSITION to the Jewish Battalions came from several directions, motivated by a variety of considerations. The Jewish community in those days, consisting very largely of immigrants from Eastern Europe, was dominated by a self-elected Establishment, most of the members of which thought of themselves as Jews only in religion, but primarily as Englishmen — to whom Jewish army units implied continuation of the ghettos and in-

As a young man in World War I, S. C. HYMAN fought in Palestine in one of the Jewish Battalions in the British Army. Here he recalls the struggle to establish these units and the problems that were encountered subsequently.

terruption of the process of cultural and social assimilation. They shut their eyes to the fact that as I myself witnessed, Weizmann, Scots, Irishmen and Welshmen could proudly serve in regiments of their own without fear of loss of status as British subjects. These men of influence, considered by the authorities to speak for the Jewish community, did their utmost to turn the War Office against the idea of a Jewish force. (There were a few exceptions, among them Lord Rothschild, to whom the Balfour Declaration was shortly afterwards addressed.) And they continued their efforts even after the raising of such a force was approved and after the War Office sent out orders to all battalions of the British Army that Jews already in service might ask for transfer. They sent people to the East End of London and other centres of Jewish population advising young Jews not to enlist. Col. Patterson himself, who was to command the force, failed in his approach to senior Jewish officers to get them to transfer. Nevertheless, on August 23, 1917 the formation of a "Jewish Regiment" was officially announced, with a special Jewish name and badge to be given to its battalions. The opponents did succeed, however, in having the name "Jewish Regiment" withdrawn and sanction for a Jewish badge withheld. Their Jewishness was to be masked under the name Battalions of the Royal Fusiliers.

There was another motive for the opposition of these British Jewish "aristocrats". As one of them told Patterson, he had no faith in the Russian Jewish immigrants and feared they would bring disaster on Jewry. This was a fear shared by these Jews themselves. Individual Jews scattered among ordinary units could be good soldiers, but how would Jews concentrated in units of their own stand up in battle? Besides which, the Jewish immigrants from Russia and Poland, with their bitter experience of oppression and pogrom, had a horror of anything military. Small wonder, then, that as I myself witnessed, Weizmann and Jabotinsky were howled down in the East End of London at a meeting to encourage recruiting. Opposition to the Jewish units came from a third, at first sight surprising, direction — the Inner Actions (Executive) Committee of the World Zionist Organization. The representatives from Russia and Poland, with their high opinion of German power and efficiency, were convinced that England could not win the war. At the same time they feared the extension of Czarist oppressive power should the Allies win. And the representatives from Germany, who were influential in the Zionist Executive, feared the possible consequences on the Movement as a whole of a Zionist force (as a Jewish Regiment was certain to be regarded) having fought in the army of the enemy of a Germany they expected to be victorious.

LITTLE WONDER, then, that with all this opposition, recruiting for the Jewish Battalions proceeded very slowly. It took over four months to form the First Battalion (38th Royal Fusiliers). To give my own experience: I was already in the army when the order was issued permitting transfer to the Jewish units. As my battalion had been drawn from the East End of London it contained a considerable number of Jews. Yet I was the only one to ask for transfer — and at first I was only a private I was called before the Commanding Officer himself who tried to dissuade me.

By the end of the war the Jewish Battalions numbered some 5,000 officers and men. The First Battalion (38th Royal Fusiliers) was made up of the 120 ex-Zion Mule Corps men who had been put into the 20th Battalion of the London Regiment; men who transferred from other units; new recruits, mostly Russian and Polish

immigrants, some of whom knew little English; two Lithuanians and a number of Poles (non-Jews) stranded in England who, by arrangement with the Russian Government (this was before the Bolshevik Revolution), were put into the British Army instead of being sent home and who, knowing only Polish, were conveniently sent to the Jewish Battalion. The 2nd Jewish Battalion (39th Royal Fusiliers) was also drawn from England. Then volunteers came from the United States, Canada and Argentina. (Among those from the United States were David Ben-Gurion and Yitzhak Ben-Zvi, in exile from Palestine and doing Labour Zionist propaganda in New York.)

Zealand formations there was no shortage of either supplies or understanding. A blow, intended to be fatal, had earlier been delivered in Egypt. When the 38th was about to finish its training and was ready for the front line, G.H.Q. proposed to Patterson that the Battalion be broken up and the men allowed to join labour units. Insult was added to injury. Patterson paraded the Battalion and had the situation and, as he writes, "their sacred duty" explained to the men. Only two men insisted on transfer. (I don't think that the devotion of Patterson, the Irishman, to the Zionist cause is properly appreciated yet.)

Examples of this discriminatory policy, applied even after the war, when Palestine was still under military administration, could be multiplied. Only one more — perhaps the most expressive of all — will be given here. When the British Government issued the Balfour Declaration, Allenby prohibited its publication in Palestine.

But perhaps there is place here for mention of another incident that illustrated what might have been. Some years later, when Field-Marshal Lord Plumer was High Commissioner in Mandated Palestine, it was decided to bring the Regimental Colours of the Jewish Battalions from London to Jerusalem to be deposited in the Hurvah Synagogue in the Old City. An Arab delegation told Plumer that they could not be responsible for order if the ceremonial procession took place. "Gentlemen," he replied, "you are not asked to be responsible. I shall be responsible. And I shall be there."

TODAY, twenty-five years after the creation of the State of Israel, conditions are very different. Anti-Israel and anti-Jewish forces still persist. But Jews are no longer afraid — of themselves and, therefore, of others. Something of this revolutionary change may be attributed to the Jewish Battalion since World War I. They mustered only some 5,000 infantrymen, and of these only some 2,000 saw actual fighting in Allenby's frontline army of 12,000 soldiers, 57,000 rifles and 54 guns. But they fought as Jews, in Palestine. Their number was small. But their ultimate influence was infinitely greater.

Handwritten signature or initials in the bottom right corner of the page.

Between two worlds

AS PART of a commemoration to mark the links between Sir Moses Montefiore and Jerusalem, it is appropriate to note the establishment of a Fund in 1937, which in itself marked the Centenary of Sir Moses Montefiore's election to the high office of Sheriff in London. This Fund was to be the beginning of an endowment of a Chair in English at the Hebrew University of Jerusalem. From this has grown one of the major departments of the University and a most significant centre for the study of English Language and Literature.

During the period of the Mandate and of the first quarter of a century of the State of Israel, many of the important cultural bonds between Britain and Israel outside the work of the British Council, have fallen within the compass of the Hebrew University of Jerusalem.

The figure that perhaps most of all comes to mind in examining the cultural ties between the two communities, and one whose lifetime of activities covered practically the whole of this period, is that of Professor Norman Bentwich. He entitled one of his own biographical volumes "A Wanderer between Two Worlds," and this name symbolized the reality of his lifetime activity of interpreting the values of Eretz Yisrael and Israel to the Jewish world and to the community in Britain. In particular, and on the other hand, of interpreting British life and values to several generations in Israel. He has left a significant library of books which he himself wrote as a series of links in this chain. His interests were wide; his travels intensive; his interpretations warm and convincing; the friendships he created were legion.

A personality who figured less in the public eye, but whose cultural ties with both countries were no less profound, and whose work was of significance not only for his time but for generations to come, was Sir Leon Simon. Here, too, there was a span of activity which covered the period from the end of World War I right through to the early years of the State of

BERNARD CHERRICK, Vice-President of the Hebrew University, describes the important role British Jews have played in the cultural life of this country over the past half-century.



(Above) Sir Leon Simon and Professor Norman Bentwich. (Below) Professors Selig Brodetsky and Leon Roth.



The British Council: cultural bridgehead in Israel

SINCE 1980 OVER a thousand Israelis have received grants or scholarships from the British Council to enable them to visit Britain for study or for professional purposes. Each year about thirty specialists from Britain visit Israel at the Council's expense to lecture at universities, take part in conferences, or undertake consultancy work for Government Ministries and other organizations. Many thousands of Israelis make use of the libraries and other information services run by the Council while yet others attend performances by British artists arranged by the Council in co-operation with local organizations.

The British Council is responsible for most of the educational, information and cultural work which the British Government undertakes in Israel. It is an independent body (the status of which is somewhat similar to that of the BBC), which aims to make available to the Israeli public, through its own staff and through the help of local organizations, the best of British culture, science and technology.

For the British Council, Israel is an encouraging country in

The three British Council Offices and Libraries — in Tel Aviv, Jerusalem and Haifa — are centres of activity disseminating British Culture. ROBIN TWITE, the Council's Israel director, describes some of its various projects.

which to work. Interest in Britain is high both among academic, governmental and professional circles, and among the general public. If there is a problem it is to decide in which areas to concentrate. There is so large a number of projects which could usefully be embarked upon that it is scarcely surprising that the main problem is one of selection.

PERHAPS for the general public the best known part of the British Council's work is its libraries. Loans from the three libraries in Jerusalem, Tel Aviv and Haifa, totalled 269,000 in 1972. The libraries aim to offer a representative selection of recently published material as well as special collections for students and teachers in areas such as

English literature. They are loan libraries run on the model of public libraries in Britain. In addition, there is a large library of documentary films in Tel Aviv from which 12,000 films a year are loaned to universities, schools, professional institutions, and libraries. It is, however, in its programme of educational and professional visits and exchanges that the British Council puts most of its effort at present. In education it is actively concerned, in co-operation with the Ministry of Education, in helping with many programmes of reform, among them the changes being made in education for 4-7-year-olds, the proposed establishment of a new system for the distribution of resources among institutions of

Israel. Leon Simon was here with the Zionist Commission in 1918, and was to culminate his Jewish and Zionist career by occupying the highest offices at the Hebrew University, including that of President. In the intervening years, he put many in his debt by his translations of the major writings of Ahad Ha'am, and by his interpretations of Ahad Ha'am's life and philosophy. During his period of active office at the Hebrew University, he, like Bentwich, was peripatetic, and used his travels to strengthen the cultural and academic links between Israel and Britain.

Prof. Selig Brodetsky, President of the Hebrew University after the establishment of the State, was to culminate a life devoted to the Jewish community in Britain and World Zionist politics by a brief period in Jerusalem in which he strove to add to Israel's cultural life.

The Anglo-Jewish community was to contribute, over the years, to Israel, and to the Hebrew University in particular, a number of outstanding academic figures. There came to mind immediately the great parasitologist, Saul Adler, the philosopher Leon Roth, and M. H. Segal, in Biblical Studies, who, each in his own way, was to strengthen the cultural development of Israel, and to make a contribution brought from his British background. Leon Roth in particular contributed much outside his own academic area to the development of Israeli education at many levels.

During the Mandate years, a group of young men went to Britain from Palestine to qualify at the Bar. During the years of their studies, many of them taught Hebrew language and literature in various places in England, thus contributing to these communities from the burgeoning culture of Eretz Yisrael. Many of their pupils are to be found in Israel today. Shalom Horowitz, for example, occupied a very important "corner." In addition to his contribution to the development of the legal profession here and to the life of the Hebrew University to which he almost completely devoted his later years, he played a significant, and not always recognized, part in the development of other cultural aspects of Israeli life. A

pioneer in the creation and development of the Israel Philharmonic Orchestra, his home in Jerusalem (Est. Shalom), which he contributed through the Keren Hayesod to the nation, can still be seen, graced with many works by Israeli artists and craftsmen whom he was one of the first to encourage.

The Evelina de Rothschild School still exists, largely as just another good school in the Israeli educational system. But those who remember the pre-State and early-State days, will recall that the School, under the auspices of the Anglo-Jewish Association, was an important cultural factor in training generations of youngsters with a combined Jewish and general education.

Much strengthening of cultural links has been carried out by the two-way movement of academicians and scholars. Professors from the various institutions of higher learning have gone, over the years, on many programmes to Britain, not the least to participate in the Annual Zionist Seminars where, for a few weeks, Jews from all over the British Isles are able to hear Hebrew spoken and discuss the latest developments in cultural life in Israel.

This year, three Professors from the Hebrew University will go as Fellows to the New Centre for Graduate Studies at Oxford. Visiting Lectureships continue to bring important figures from Britain, each year. The Hebrew University's Lionel Cohen Lectureship, now of many years standing, and the newly-established Bentwich Memorial Lectureship are two outstanding examples.

In recent years, a very important aspect of the ties between the two countries in the literary and cultural spheres has revolved around the position of Cultural Attache at the Israeli Embassy in London. This office has been held by leading figures of the new generation of Israeli writers. In turn, they have enabled the visits to this country of important delegations of poets and authors from Britain. Israeli and Anglo-Jewry continue to be enriched in their spiritual and cultural developments by this reciprocal exchange in so many spheres, old and new, which grow with the passing of the years.

higher education on the lines of the British "University Grants Committee," and reforms in the curricula in science and other subjects. In these and other areas Britain's experience is particularly relevant to Israel's needs.

RECENTLY, the British Council has taken an increasing interest in the fashionable, but none the less significant, area of environmental planning and control. Four experts from Britain took part (together with Israel's leading planners) in a two-day seminar held last May at the Van Leer Jerusalem Foundation under the joint auspices of the Foundation, the Israel Association of Environmental Planning and the British Council.

A student advisory service is offered to those wishing to study in Britain, and programmes are arranged and advice given for professional people of many different kinds — experts in agricultural training, doctors, engineers, promising young playwrights, writers and theatrical directors, to name but a few.

Naturally the British Council is concerned to help where it can to maintain standards of English in Israel. Though no direct teaching is done, numerous Israeli teachers are sent to Britain each year. There is a large textbook library for English teachers in Jerusalem, and another in Tel Aviv. Special courses for English teachers are held in Israel each year.

Considering the wide interest

in British cultural achievements it is a pity that more cannot be done to bring to Israel British theatre companies, orchestras and art exhibitions. The problem here is that the economics of bringing a large group of performers to Israel are such that a very heavy subsidy is required either from the British Council or from Israeli sources. Nevertheless, in the last year the Council has played a large part in making possible visits by the London Festival Ballet, a group of well-known poets reading their works, and most recently the Royal Ballet. Ventures such as these receive a substantial financial support.

CULTURAL and educational relations between Britain and Israel remain cordial in spite of occasional coolness on the political front. Looking through the records of the British Council in Israel, perhaps the most encouraging feature is the number and variety of individual Israelis whose lives have been enriched by the education and professional opportunities opened up for them, and who in their turn have contributed much to the mutual understanding between two free and progressive societies.

THE BRITISH COUNCIL:
Tel Aviv: 140, Hayarkon St.
Jerusalem: Terra Sancta Building
Haifa: Beit Rothschild, Mount Carmel

"BRITAIN AND ISRAEL", with a total staff of two executives and a secretary, has been in business exactly three years. Its office was established with a single purpose — to state Israel's "case" clearly and honestly, in every feasible way and to every available audience. This entailed taking two completely different but complementary problems. The first was to secure maximum understanding of Israel's right to statehood and of her just and legitimate requirements in maintaining that statehood. This necessarily covered the whole area of the present Middle East dispute. The second, and in the long-term more important problem, was to explain to the British people what kind of nation Israel was and what sort of society it is developing.

Obviously, the main target for our work was the British press. There is a widely-held but utterly mistaken view that the press is today only third among the media, with television and radio — but especially television — easily ahead in influencing public opinion. This view is mistaken for one very simple reason — the staffs of television and radio networks have to inform themselves in order to form opinions of their own and they do this by reading the newspapers. And while all reputable sources from incomplete news, there is a vast difference between the press on the one hand, and radio and TV on the other. There are occasional omissions in "the record" as set down by the more serious newspapers — but "the record" as set down by radio and TV is merely fragmentary.

THE PRINCIPAL feature of the British press is not its accuracy or its expertise, but its individualism. On the staffs of British newspapers there is likely to be a "key" member who plays a leading role in the treatment of a "key" subject. It may be the editor-in-chief, or his deputy, or a foreign news editor, a diplomatic correspondent, even a leader-writer. There is no rule whatever in these matters, only a degree of personal interest and involvement, a viewpoint, even a bias.

Three years ago, for instance, one leading newspaper felt a sense of commitment to the Arab "cause" because of its own stand against British intervention in Suez in 1956. Another leading newspaper delivered that its duty was to maintain an unflinching neutrality between the two sides in the Middle East, of course reserving — and this is a very Brit-

Stating Israel's case to the British people

Author and journalist TERENCE PRITTE is working to present the Israeli case to the British public. In this article, he explains the big tasks that are performed by his small office.

ish trait — the right to criticise either or both whenever it chose. One weekly journal was linked with a Christian Church and was bound to share that Church's concern over Jerusalem. Another weekly's Middle East policy was framed by an editor who had decided that the Arab "underdog" needed his sympathy and support. Yet another weekly associated itself with the New Left and, as a result, with such sweeping generalisations as Israel being "imperialist and capitalist" and the Palestinians being the natural banner-bearers of progressive and evolutionary socialism.

After three years' work it would be rash to claim that a small office like ours — whose work is only supplementary to that of the Israel Embassy and of groups like the Anglo-Israel Association — has achieved, or helped to achieve, any dramatic change in the attitude of the British press towards the Middle East dispute, or even towards the Israeli community and its nature and objectives.

PRO-ARAB propaganda is immensely active in Britain (and in the Republic of Ireland), and there have been estimates that it is financed to the tune of something over £2million a year. British opinion is, again, notoriously slow to form and even slower to change. Yet there has been some steady progress in gaining understanding for Israel's case. There has been a steady growth of interest in Israel on the part of the more serious newspapers, with a resulting growth of understanding of Israel's "case". Ground periodically lost has been re-won. In particular, the logical need for an Israeli-Arab dialogue is better understood today than at any time since the Six Day War.

Amorphous, variable and often

erratic, the B.B.C. and other TV networks do not lend themselves to exact analysis. The B.B.C. remains obsessed with the need to establish a "middle position" over any world issue which is not 100% clear-cut. As in the press, individualism is a vital factor. TV programmes may be given a personal slant, and the value of personal contact in order to state Israel's case is enhanced. But one way that, in general, one major factor operates consistently in Israel's favour, namely that Israelis are reliable and articulate spokesmen of their own case — the Arabs, very often, are not. And radio and TV teams know that their work will be immensely easier in Israel than in any Arab country.

NEWS MEDIA represent the most important target for an office trying to help Israel, but there are others which require mention. First, the political parties. Here, the situation is reasonably satisfactory. In the Labour Party the "Labour Friends of Israel" constitute an active body, far outweighing the much smaller Labour Arab lobby and enjoying the blessing of the party leadership. The Conservative Party has steadfastly set its face against partisanship, but a large number of Conservative M.P.s show constant sympathy for Israel's case and needs. Valuable work, too, has been done in attracting Conservative interests through the medium of "Friendship Associations" locally based and encouraged by the Zionist Federation. The Liberal Party, under the guidance of Mr. Jeremy Thorpe, has shown a deep and abiding interest in Israel and has maintained a restraining influence on the often deviant Young Liberals.

It may be a fair generalisation to say that the trend of opinion

in Parliament is very similar to that among the general public. Polls have shown that the ratio of pro-Israel to pro-Arab opinion among the public is about five to one. Admittedly, about 70% of the British public regard the Middle East as something too remote and exotic to warrant their personal interest. This attitude of mind is in no way surprising, when one considers the apathy with which news of British servicemen murdered in Ulster is now greeted, but disinterest can be silly and progressively corrosive. This is by way of greater information on the nature of Israeli society, and by highlighting points and subjects of common interest.

One major field of information which is wide open to exploration is that of the regional and local news media, whether in the shape of local newspapers or the newly organised and still only half-fledged radio and TV networks in the provinces.

CERTAIN BRITISH institutions a big part in the formation of public opinion. The Trade Unions are in such close contact with the Labour Party that its "Friends of Israel" are well able to play their part in this respect. The Churches are quite another matter — a real very often, are not. And radio and TV teams know that their work will be immensely easier in Israel than in any Arab country.

As an institution, the Foreign Office is of obvious importance where the Middle East is concerned, at the U.N. in New York as well as in Whitehall. The most relevant features of Foreign Office policies are the well-held belief of all of its members that their first duty is to act as guardians of the national interest, and the undeniable existence of an Arab lobby in Whitehall. I believe that some Israelis feel that these two features are of a discriminatory nature, but Britain must, after all, take the question of her oil supplies into account, and she cannot fail to be aware of the potentialities of the Arab world as an immensely greater market in the future for the products of the


west. Nor is the existence of an Arab lobby part of a dark conspiracy. It is, in fact, inevitable. Whereas there is only one Israel, an average of a dozen Arab countries enjoy normal relations with Britain (the number, of course, varies, as Arab countries unilaterally cut off relations at their own doubtful discretion). As a result, there is always in the Foreign Office a body of diplomats who have served in Arab countries, have usually maintained a continuing interest in them, and feel some obligation to explain their needs.

This situation will not change — but what needs to be changed is the attitude that political concessions, which are not politically valid, should be made in order to protect British material interests. This attitude has built up to a worrying degree ever since Britain played a valuable role in the framing and presentation of U.N. resolution 242. Needless to say, any organisation trying to further Israel's interests has an obligation to maintain contact with the Foreign Office and see that a fair statement of Israel's case is always available to its policy-makers. This is a difficult, delicate and not always rewarding task.

THERE ARE plenty of other ways in which Israel can be helped in this country. Contact between Israelis and leaders in forming British public opinion can be stimulated (it is almost always productive). A helping hand can be given to books about Israel and the Middle East situation which are genuinely positive. Films about Israel, if well-made, can become steadily more instrumental in explaining the exciting elements of Israeli existence. Public interest can be channelled into letters to the press, to M.P.s and to other groups and people who can be of service to Israel.

The special interest of university students and school-leavers needs to be increased, by discussion and by the dissemination of information. Cultural activities, education, science, medicine, the law — all these subjects offer rich fields for an exchange of ideas and possible cooperation.

In short, the stating of Israel's case is not a minor exercise in public relations. It is a fascinating, expanding and continuing task which is absolutely necessary in the development of Anglo-Israeli relations. Whatever can be achieved must be achieved — and whatever is achieved can never be regarded as enough.



WISSOTZKY

An old firm, with the most modern plant in Israel for blending and packing high quality teas.

WISSOTZKY

Chosen as Israel's most preferred tea by the Marketing and Opinion Research Institute.

WISSOTZKY

are proud to be a dynamic industry in a dynamic country.

ESTABLISHED 1849 — STILL BREWING STRONG

WISSOTZKY TEA

P. O. Box 147, Tel Aviv

Congratulations to

Mr. TEDDY KOLLEK

Mayor of Jerusalem

and The Jerusalem Foundation

on the opening of

MISHKENOT SHA'ANANIM

Les Sheer & Joseph Shlain

Mercantile Insurance Agencies, Ltd.

THE JEWISH ACADEMY OF JEWISH STUDIES
10 Herzl Harav Bldg., Sanhedria, Jerusalem. Tel. 287448

TO UNDERGRADUATES AND GRADUATES
with limited Jewish background

AN INTRODUCTION TO JEWISH STUDIES
Language of instruction: English, advancing to Hebrew.


Programme: Courses of studies include: Bible, Prophets, Prayer; their deeper meanings; Mishna-Talmud-Mussar-Hasidut-Judaism's approach to modern problems.

Durations: One year or more.
Summer term: Aug. 28-Oct. 7, 1974
Winter term: Oct. 28/29-Nov. 23, 1974
Provision is made for students to join the Winter Term on Monday, January 15, 1974.

No previous knowledge of Judaism is required. Applicants must show serious interest in Jewish religious/ethical ideals, and be disposed to live a Jewish commitment in their daily lives.

Administrative Director: Rabbi D. Horowitz, M.A.
Admission Director: Rabbi A.M. Bess, M.A.

No Scotch improves the flavour of water like Teacher's



NAVO AGENCIES LTD.
P.O.B. 25381, Tel. 442676, Tel Aviv



In the restoration of MISHKENOT SHA'ANANIM three major trends of Jewish concern - culture, history and beauty - have found common expression. We, the builders and contractors, congratulate the Jerusalem Foundation. We are proud to have had a part in so significant a project.

ISRAEL FOUNDATION TRUSTEES co-ordinators
 LOWINGER GROSMANN LTD. sanitary installation heating & air conditioning
 M.N. CONTRACTORS LTD. building contractors
 EGLER MASKALACHI electrical contractors
 OWN (1973) LTD. air conditioning engineers
 MOSHE SAMARA carpentry contractors
 ELIAHU SHEM-TOV & SONS LTD. excavating contractors

ALERTON BERNAN & PEARL LTD.

Israel, Britain and the Common Market

THE OLD SONG says: "I know where I am going and I know who's going with me." No one doubts now that Israel is going into the Community; which already includes Great Britain.

What is likely to happen to United Kingdom-Israel trade? Out of the total imports of goods to Israel of nearly \$2,000 million in 1972, nearly 20% - \$384 million - came from the U.K. In the same year out of a total export from Israel of \$1,150 million, \$111 million, or 10%, went to the U.K. Israel thus buys from the United Kingdom three times as much as the U.K. buys from Israel. This imbalance is not a problem which governments alone can solve because it depends also on the activities of producers, agricultural and industrial, and their decisions on products and markets. But when discussions are held, as is now happening, between the governments of the Community countries (including U.K.) and Israel about changing the import regime, this argument is certainly relevant. The General Agreement on Tariffs and Trade (GATT) of which all these communities are members, bases its concessions on mutuality - if anything, the principle is that the more developed countries should give more than they get; and not the other way round.

THE MAIN items of Israel exports to the U.K. are: oranges, orange juices and plywood. U.K. buys 28% of Israel exports of oranges, 82% of her orange juices and 81% of her export of plywood. These three items account for nearly 50% of Israel's export to the U.K., and it is, unfortunately, these three which are most endangered by the changes about to come into force.

On January 1st, 1974, the U.K. will take the first step in adjusting

Britain has always been a key market for Israel's exports. But now the entry of Britain into the Common Market raises serious questions concerning the future of this economic relationship, discussed here by ISRAEL GAL-EDD, formerly one of Israel's chief negotiators on Common Market issues and today lecturer in international trade at the Hebrew University and director of the World Institute in Jerusalem.

import duties and levies to meet those of the European Economic Community. This process will be completed by 1977. What does this mean for Israel? Exports of fresh oranges will be threatened; import duties to the U.K. will increase from 5-12%; Israel will have to face the system of variable import levies based on reference prices designed to protect European agricultural producers, which is the trade-mark of the European Common Agricultural policy, and a new discrimination will be introduced into the U.K. in favour of other Mediterranean producers, such as Morocco, who benefit historically within the EEC from preferences not enjoyed by Israel (or Spain). The U.K. housewife might like to know that of the oranges imported into the U.K. during the November/April season, more than 50% came from Israel, 25% from Spain - and only 11% from Morocco. Until now all of these countries exported their citrus to the U.K. on the same terms, and the housewife and consumer preferred the Israel fruit and the Spanish fruit over that from other countries. They are now going to be penalized. The changes which will begin to come into effect on

January 1st, 1974 will give a benefit to those other countries.

In orange juices a similar pattern will be found, and the effect of the U.K.'s entry into the Community will be a considerable dislocation in market preferences, making Italian, Greek, Moroccan and Tunisian oranges and juices cheaper; and those coming from other traditional suppliers including Israel, more expensive.

WHAT ABOUT plywood? This is an important product in manufacturing doors, high-class joinery and pre-fabricated buildings in which Israel has secured for herself a firm position in the U.K. market. Under the process which will start in 1974, the duty on Israel exports of plywood to the U.K. will increase gradually from 5% to 13%; while at the same time the duties on plywood entering the U.K. from member countries of the EEC will go down to zero. Tariffs on other industrial products will be reduced - but their importance is not comparable to the three main products whose position will be worsened and moreover, the same products coming from member countries of the Community will begin to enter

the U.K. at lower rates, and later will be duty free.

Discussions are now being held on a Community proposal for Israel (as well as for Spain and some other Mediterranean countries) to enter a free trade arrangement with the EEC. It is the Community's contention (and that of the U.K., now a member of that Community), that these arrangements will compensate Israel and the other countries for the negative effects of the process of European integration. Israel and these other countries do not accept this; and while they agree that the free area is the correct solution, they believe that the benefits offered under it by the Community are too limited; and that the price they will have to pay is unjustifiably high.

WHAT IS the Common Market offering? A free trade area on industrial products only. The proposal is that industrial goods originating in Israel shall enter the EEC countries including the U.K. duty-free by July 1st, 1977. This applies to 80% of the industrial imports from Israel to the U.K., the other 20%, which are considered as "sensitive", will only achieve free entry in 1980. Israel on her side is asked to make a similar arrangement for imports of goods from the EEC. Israel would like a free trade arrangement applying both to industrial and agricultural products, such as is in force between the Community and Greece and Turkey.

What is the justification for this position of Israel (and Spain)? Firstly, Israel imports from the Common Market are 90% industrial and only 10% agricultural; but her exports to the Common Market are 80% industrial and 20% agricultural. This means that by excluding the agricultural sector, the Common

Market is proposing benefits to herself of 90% while giving benefits on only 60%. Since the pattern of Israel imports from the Community (and the U.K.) is such that imports are more than double her exports to those countries, the Community's proposal is even more unbalanced and less attractive.

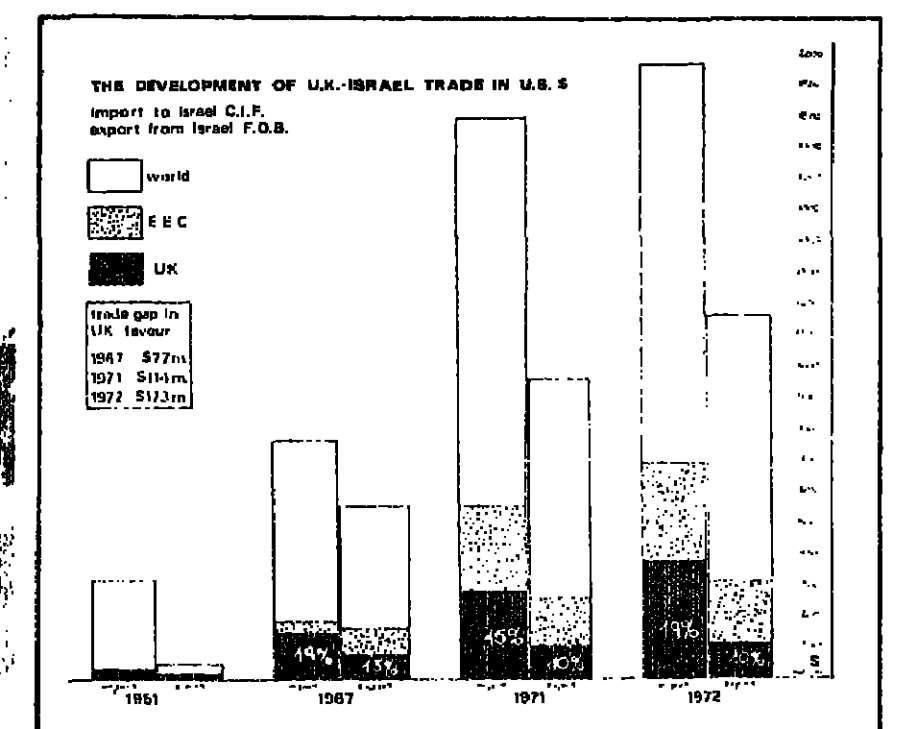
The problem facing the governments and negotiators of Israel and Spain is that both of these countries want to join the Common Market family. As far as Israel is concerned this is not only because of the additional difficulties which her trade will face in the absence of a satisfactory arrangement; it is also because Israel believes that her association with the Community is essential to her economic development.

Israel has already taken steps on her own initiative to prepare industry for the adjustment required and is already implementing on her own initiative a programme of freeing imports from licensing requirements, and of gradual reduction of Customs duties. The time-table proposed by the Community seems far too short to enable Israeli entrepreneurs to adjust their activities, re-allocate their machinery, and retain their manpower to the different basis of production which the market will require.

THE COMMUNITY initiative is a step in the right direction; but the sort of arrangement Israel would like to see could not damage the Community in agriculture - in which the Community is not a serious producer of the products concerned - and certainly not in industry where, apart from a few exceptional cases of sensitive industries, European manufacturers need not fear competition from outside at all, and certainly not from Israel.



"Jafa girls" in Netot Gwynne costumes promoting citrus sales in Covent Garden.



Handwritten text in Hebrew: "התאחדות הסוחרים" (The Merchants' Association).

CONGRATULATIONS AND GOOD WISHES ON THE OPENING OF THE **MISHKENOT SHA'ANANIM**

The
Economist

THE WORLD NEWSPAPER

DISTRIBUTORS IN ISRAEL
Bronfman's Agency Ltd. 2 Tshlenov Street PO Box 1109 Tel-Aviv

Quality

Value

Care

Courtesy

Reliability

Style

Variety

Efficiency

Freshness

Purity

Taste

Integrity

Why use a dozen words when one will do?

St Michael

Marks & Spencer

The Anglo-Jewish Spectrum

BARNET LITVINOFF, London author whose books range from a biography of Ben-Gurion to a survey of the Jewish world today entitled "A Peculiar People," takes a look at the situation of the Jews in Britain today and finds their Jewishness becoming more and more elusive.



Sir Bernard Waley-Cohen and his son at a hunt-meeting.

ONE IS SOMETIMES inclined to forget that Jewish communities are subject to the same natural laws of evolution as all other peoples. The Pennsylvania Dutch are not what they were a quarter of a century ago, there are miniskirts and Chinese restaurants within cursing distance of the Bible pachers in the chapels on Bodmin Moor, and Welshmen now sit in the Cardiff courts with the same defiance that Irish gun members adopted in this country, refusing to recognize the foreigner's language or his jurisdiction. But compared to the Jews, those people are almost petrified in their ancient patterns. The reason is that we are not merely located in cities but in great cities. Numerically the Jews constitute less than one per cent of the population of Britain; but they are about five per cent of the population of London, and that's where the action is.

The Jews are not evenly spread across the boroughs of London; not five per cent of Bermondsey dockers, Cricklewood Irish, Sydenham clerks. They have not all been favoured by fortune, nor are they all astute and well-educated. But they are nevertheless largely business or professional men and women, of the middle-class. They are much more than five per cent of London's accountants, property dealers, merchants, doctors, professors, journalists, television-producers. And their children are likely to be what such types produce: university-educated, relaxed, frequently pampered, not uncommonly revolutionaries, avidly social, mobile, and released from class or communal shibboleths. Whitechapel is a long way behind, and the President of the Board of Deputies is a man that not even Dad, but grand-dad, might discuss at a synagogue meeting, assuming he ever goes to a synagogue meeting — a hefty assumption.

Talk of the Jewishness of such people and you are in the realm of metaphysics. Britain has not by any means rid itself of its

to be the sole requisite for Jewish identification; others heroically join a synagogue with the birth of their first child — recognition that parenthood carries the obligation of a possible Bar-Mitzvah, though this is no guarantee that they will stay the course for the statutory 13 years. Many will have visited Israel, occasionally returning with shrewd evaluations that surprisingly escape Jewish newspaper correspondents here. In the main they are Jewishly illiterate, and what they do not understand they despise. Drop-outs in reverse are not unknown: look at the enrolment figures at the Hebrew classes for adult students. A Six Day War and they all suddenly discover they are Jews, but the *shabbah* who ex-

pects to turn them into immigrants is spending money that would be better employed in Carmel or down-town Tel Aviv. Many of the volunteers from Britain arriving here in 1948 and 1949 had never heard a Zionist speech in their lives.

Of course, there is a sense of vulnerability and a suspicion that the gentle world is a hostile one. But the plot is of light and shade. The Jew today is more frequently the object of envy than of scorn. Israel has done much to change the image, but so has America. There is hardly an amateur operatic society from Barnstaple to Birmingham that has not by now had a stab at Fiddler on the Roof, and you don't have to be Jewish to discuss Herzog or Mr Sammler. Jews may not be the greatest organizers, but they have an uneasy instinct for public relations, as witness the success of the campaign for Soviet Jewry. Gentile reviewers



ISRAEL only a subscription away

How can you keep in touch with the vibrating life of this newest old land when you're thousands of miles away. How can you know what's really happening... On security. To the economy. Culturally. How can you really keep your finger on the pulse. By filling in the form below and having THE JERUSALEM POST WEEKLY OVERSEAS EDITION airmailed to you every Tuesday. In depth coverage from the people on the spot.

PLEASE CHECK ONE
AND ENCLOSE PAYMENT:

| | One year | Two years | Three years |
|---|----------|-----------|-------------|
| U.S.A., Canada | \$ 25 | \$ 45 | \$ 65 |
| Europe | 17 | 32 | 47 |
| South America, Australia, New Zealand | 20 | 35 | 50 |

To: THE JERUSALEM POST WEEKLY
P.O.B. 81, Jerusalem
To: THE JERUSALEM POST WEEKLY
104 E. 40th Street, Suite 602
New York, New York 10018

Now subscriptions and changes effective within 3 weeks.
Use whichever address is more convenient.
Please send THE JERUSALEM POST WEEKLY for _____ years to

Name _____
Address _____
My cheque for _____ is enclosed

Handwritten text in a box at the bottom right corner of the page.

The Jews in Literature

AHAD HA'AM and Joseph Chaim Brenner who were both exiled in London about the same time in the early years of this century were not impressed by it as a cultural centre. Among the English ruling classes during the reign of Edward VII culture was something of a dirty word and the same attitude seemed to permeate most sections of society. The Jewish masses were in the main a community of tailors, and if they have since come up in the world their level of cultural awareness has not matched their economic rise.

This was perhaps symbolised in 1907 when the new Chief Rabbi, Dr. Jakobovits, used his induction to bring together representatives from all spheres of Jewish life. There was a great concourse of Orthodox rabbis and Reform rabbis, Lord Mayors and Councilors, the Boy Scouts and the Girl Guides and the many Zionist youth groups in all their variety. There were Jewish doctors and scientists and lawyers. There was, however, but one representative from the arts, the late Harriet Cohen. She, one suspects, was invited not because she was a celebrated concert pianist, but because she was a member of an ancient and wealthy Anglo-Jewish clan.

ANGLO-JEWRY has produced a considerable number of writers, artists, poets, of some standing, but it has not in itself formed a milieu in which the artists of the arts flourish. It is too inbred, too inward looking, too strained by the ambivalence of exile life, too preoccupied with things material. It may applaud an eminent Jewish writer. It may even derive *naoches* from his achievements, but it will not rush out to buy his books. Anglo-Jewry is the despair of Jewish publishers. There is money to be had from Holy writ, but secular writing — and here one can discern a lasting influence of Orthodoxy — is regarded as almost necessarily unholy, and the artist as almost necessarily profane.

But that having been said one should add that there was a time when the virtual lay head of Anglo-Jewry was an artist. I speak, of course, of Israel Zangwill, who, significantly, was first published by the Jewish Publication Society of America. Zangwill

The best-known literary contribution by English Jewish writers has been to the post-War theatre (Pinter, Wesker, Peter and Anthony Shaffer) but throughout the century there have been well-known authors in all spheres. These are assessed here by CHAIM BERMANT, author of two witty books on Anglo-Jewry ("Troubled Eden" and "The Cousinhood") and himself the author of a rapid series of successful novels.

may have been (I think he was) a colossal humbug as a man, but he is nowadays greatly underrated as a writer. The "King of the Schnorrers" is surely one of the most memorable and most amusing creations in the English language, and while one may find the sentimentality of "Children of the Ghetto" cloying and some of the drama contrived, the character and the descriptive passages linger in the mind. He has caught an epoch and preserved it as no Jewish writer before or since.

The late Louis Golding tried to do for Manchester what Zangwill did for Whitechapel, but his Doomington (as he called the city) seems lifeless, dated and unreal compared to the shrill, bustling world depicted by Zangwill. The problem with Zangwill is that he sometimes regarded himself as a prisoner of the Ghetto, which in a sense he was, tried to make good his escape through tales like "Jenny the Watercarrier," but with imperfect success. He also tried to write plays which were a disaster. He remained a Jew in spite of himself, and if he is remembered at all it is as a Jewish Jew.

ANOTHER NAME which has lasted is that of Isaac Rosenberg though his output was pitifully small. Rosenberg was dogged by poverty and ill-health, and was killed in the trenches in 1918 at the age of 28. He is perhaps best remembered for his war poems, but his work also shows an earnest search for his own identity.

"Moses, from whose loins I sprung,
Lit by a lamp in his blood

Then immutable rules, a moon
For mustable lampless men.
The blonde, the bronze, the ruddy,
With the same heaving blood,
Keep tide to the moon of Moses.
Then, why do they sneer at me?"

Identity has been less a pre-occupation with a later generation of writers and poets, for Hitler has made Jews of us all, or as the poet Danny Abse has put it, when a Jew is attacked then I'm a Jew.

THE POST-WAR years have seen if not a golden age of Anglo-Jewish writing, then at least a silver one, and if none of the writers has attained the eminence of say, a Bellow or a Malamud, they have produced along with much trivia some works of lasting merit. They are too varied to represent a school, though four of them, Alexander Baron, Bernard Kops, Emmanuel Litvinoff and Wolf Mankowitz have drawn heavily on their East End experience. Mankowitz has done so with particular charm in stories like "The Bespoke Overcoat" and "A Kid For Two Farthings" and his increasing devotion to films has meant a real loss to literature (without, I'm sorry to say, any compensating gain to films).

The playwright Arnold Wesker, too, derives much of his inspiration from the East End and "Chicken Soup with Barley," was a particularly rich evocation of Jewish life in the thirties as lived on the left, with a weak father, dominating mother, idealistic, queering son, combining every cliché of Jewish domestic

drama to an entire novel effect. Where Wesker has stuck to his own experience his plays have been well formed, touching and true, but of late he has gone beyond it, and has lost both himself and his audience. What is most Jewish about Wesker is the purpose rather than the content of his plays. He has visions of a truer and better society in which the masses would be raised to the same level of awareness that the young Jew Ronnie Kahn raised the peasant girl Beatie in "Roots," and he made an energetic attempt to do so through his cultural project "Centre 42," which, however, was a bizarre failure. But he still continues to preach the same message and, as with most preaching, the effect is sporadic.

In 1958 the Jewish novel was wrenched away from the East End and there was born, with the publication of Brian Glanville's "The Bankrupts" a new genre known as the Golders' Green novel, a very loose term which covered a multitude of sins and sinners, including Bernice Rubens, Gerda Charles and Frederic Raphael.

"The Bankrupts" dealt with a particularly unattractive tribe of Hebrews, opulent, indeed, but poorish, predatory and corrupt. Such people were not, unfortunately, difficult to encounter, and the point which most of Glanville's critics seemed to make — and it was remade every time a Jewish novel appeared — was, why pick on nasty Jews when there are so many nice Jews about? Anglo-Jewry was then — and to an extent still is — on guard and it was felt that any writing about Jews should be in the nature of a public relations exercise.

IN 1971 Miss Rubens won the £5,000 Booker Prize, the premier United Kingdom award for a work of fiction, with her fourth novel "The Elected Member" which deals with the disintegration of an orthodox Jewish family through the mental collapse of its members. It is a rather stark, harrowing tale underpinned by the dark humour one finds in Miss Ruben's other work, and told with great intensity of feeling.

Frederic Raphael has perhaps been a more successful film scenario writer than novelist, but he is one of the few Anglo-Jewish writers to concern himself with the Holocaust, though it reverberates through the work of several Jewish poets, including Jon Silkin, Jeremy Robson, Laurence

Lerner. Danny Abse describes his own feeling on the subject with particular honesty:

"We watched, as we munched milk chocolate,
Trustful children, no older than our own,
Strolling in the chambers without fuss
Whilst smoke, black and curly,
oozed from chimneys.
Afterwards, at a loss, we sipped coffee
In a bored espresso bar near by
Saying very little. You took off one glove.
Then to the comfortable suburb swiftly
Where, arriving home, we garaged the car.
We asked the au pair girl from Germany
If anyone had phoned at all, or called.
And, of course, if the children had woken.
Reassured, together we climbed the stairs,
Undressed together, and naked together
In the dark
In the marital bed, made love."
The past, he seems to say, is a twinge — the true traumas arise out of the present, and so it would seem from the modern Jewish novels.

THE THREE most widely read Anglo-Jewish authors, Dan Jacobson, Mordechai Richler, and Lionel Davidson are not really of England. The first is South African, the second Canadian, and the last, a thriller writer of genius, has made his home in Israel. Jacobson is the master of the short story. When he tried to extend himself to saga length, as in "The Begunners," the result was less satisfactory. Richler, creator of Deputy Kravitz, is a sort of poor man's Philip Roth, and outrageously funny. There is droll humour in Mankowitz and Kops, and dark humour in Rubens and Lionel Davidson.

Even Miss Charles, the most sober of writers, can raise the occasional titter, but only Richler can carry one laughing through the entire length of a book, which is surprising for in radio and television, Jewish comedy writers — the prince of whom is Dennis Norden — are supreme and sometimes, as with Marty Feldman, they emerge from behind the screen to invade the screen itself. Humour, indeed, is the principal Jewish contribution to British culture, but in Britain, alas, such things are treated lightly.

Frederic Raphael



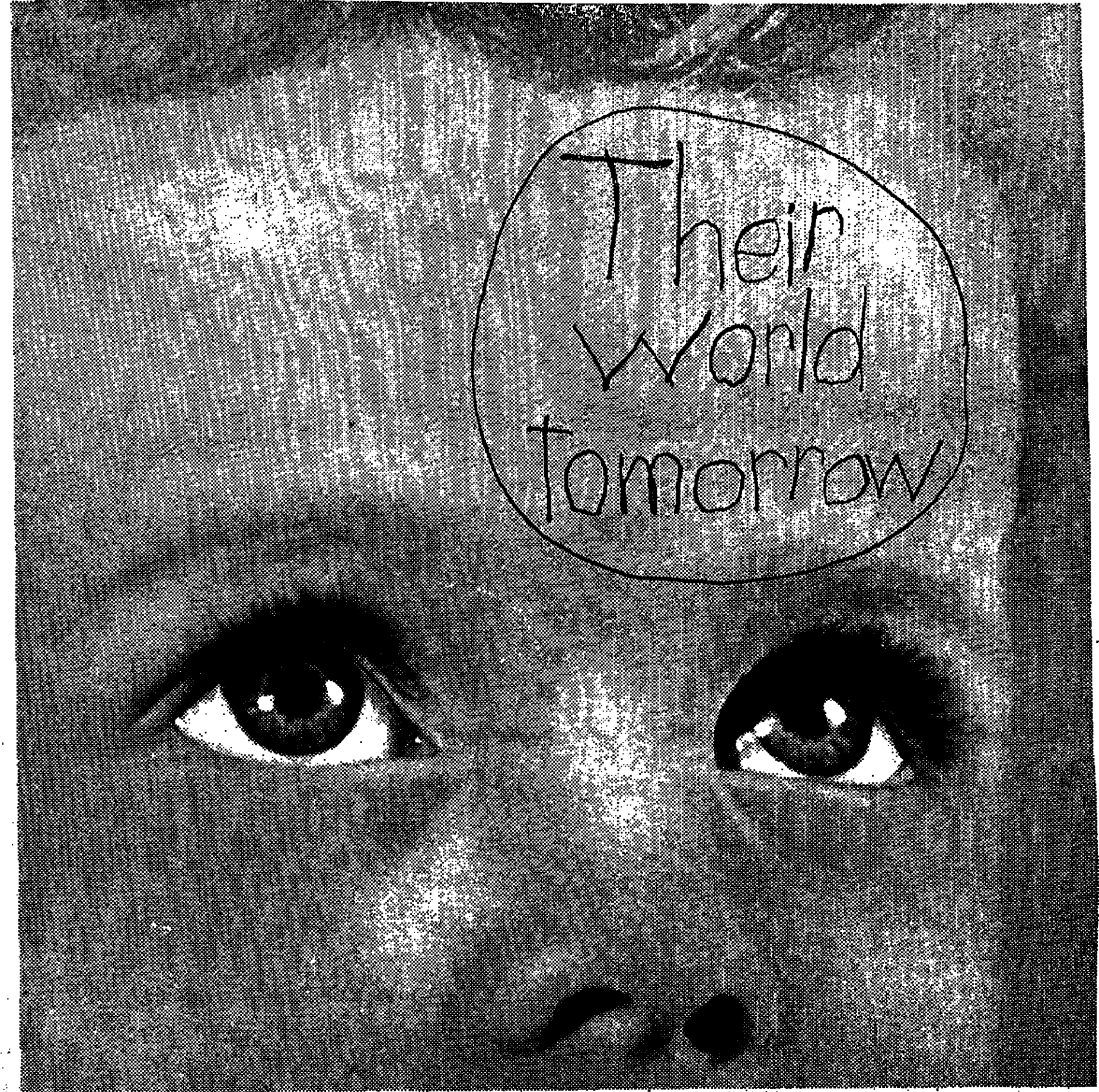
Mordechai Richler



Danny Abse



Lionel Davidson



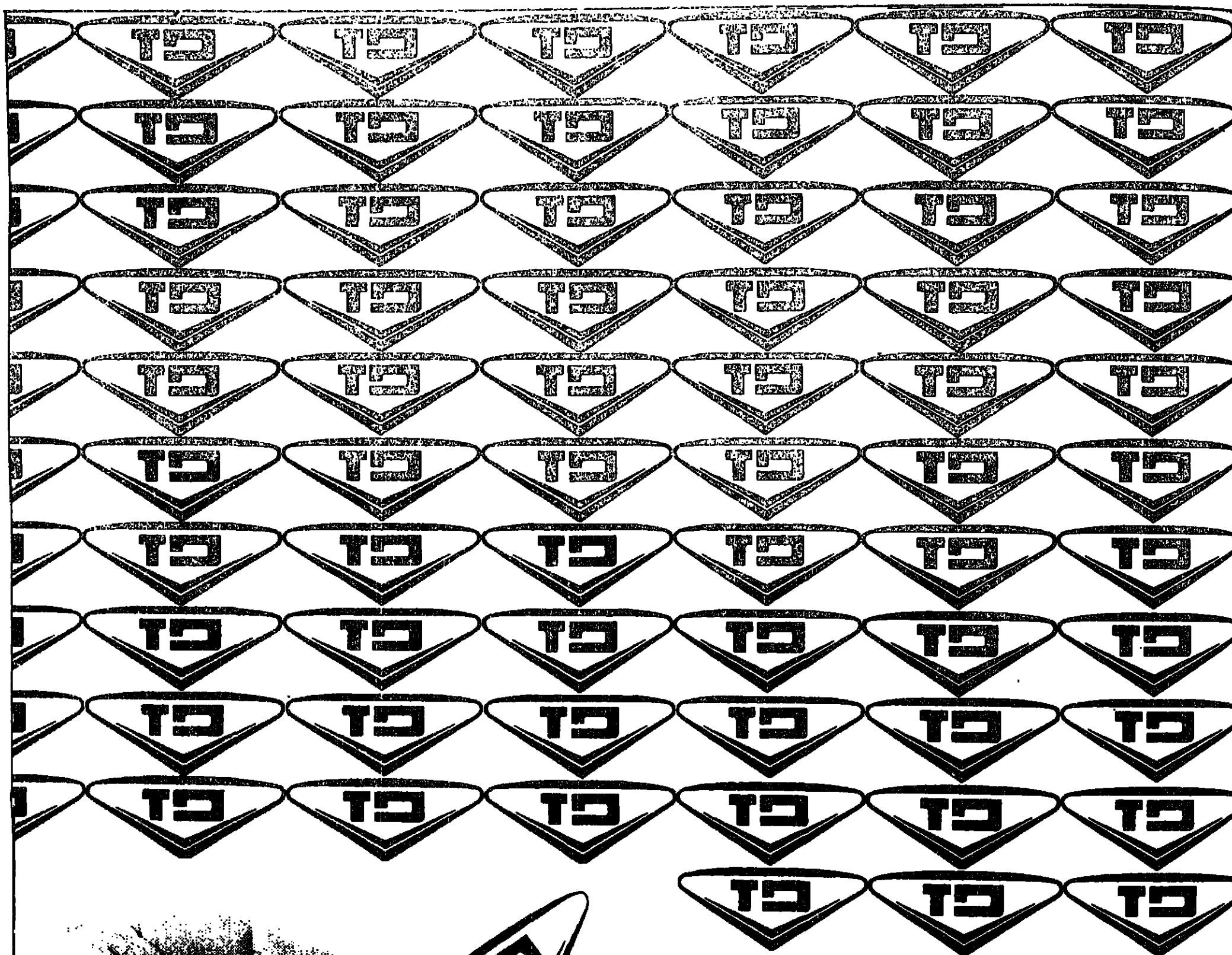
Shaping tomorrow's world for tomorrow's citizens is a task of challenge and responsibility. High in the priorities is the need to develop the world's food-producing resources to sustain a population that increases annually by 50 millions. Heavier and healthier crops are essential, and ICI's crop-production chemists are playing a leading part in the efforts now being made—not without success—to produce them. Concurrently with this work, other ICI scientists in many fields are pursuing, in the Company's pharmaceutical research laboratories, the quest for new and more efficient weapons in the fight against diseases that afflict not only man but also those animals that provide him with meat and milk, hides and wool. *The task is by no means complete. Much remains to be done. In ICI laboratories, the diligent, patient search continues for means of winning nature's bounty in increasing measure and ensuring, for tomorrow's citizens, a longer span for its enjoyment.*

IMPERIAL CHEMICAL INDUSTRIES LIMITED, LONDON, ENGLAND

In Israel: ICI (ISRAEL) LTD., P.O.Box 1703, America House, 33 Sderot Shaul Hamolech, Tel Aviv



Handwritten text in a box: *אברהם יצחק*



KIRYAT ONO,
levi eshkol st. has been added
to the paz service stations network.
at your service: benzine,
kerosene, paz and castrol lubrication oils,
car lubrication & washing
and a restaurant. open day & night.

PAZ OIL COMPANY LTD.

BAUER WARSHAVSKY

The artistic interchange

THE TWO best-known Israeli artists in Britain at the moment are Mordecai Ardon, through regular exhibitions at Marlborough Fine Arts and his representation in the Tate Gallery; and Menachem Guelten through his recent marriage to the beautiful and talented actress Diana Rigg (star of "The Avengers").

There are always some Israeli artists to be found in Britain, and many more have exhibited here over the years. One must admire their persistence since London galleries, both public and private varieties, are notoriously inhospitable to foreigners.

There is a long and interesting history of Anglo-Israeli artistic interchange. British artists have been involved in the Holy Land for generations; particularly in the nineteenth century when there were regular pilgrimages to Palestine and the Middle East by artists like David Roberts and Edward Lear, pre-Raphaelites seeking Biblical authenticity, and later John Singer Sargent. It is a pity this attraction has been allowed to disappear in the Zionist era and since the foundation of the State of Israel; a most useful exercise in artistic public relations remains to be done in inviting British artists, Jewish and otherwise, to visit and record the life of the country.

The most fruitful venture of this kind was made in 1923 when the youthful David Bomberg was commissioned to make just such a record by the English Zionist

Federation. Born in Birmingham in 1890, largely brought up in Whitechapel, Bomberg, who died in 1957, is now recognised as one of the most important British artists of the century. With Mark Gertler, he is certainly the finest Anglo-Jewish painter. After youthful acclaim as one of the few British exponents of abstraction or Futurism, Bomberg became increasingly neglected. At the suggestion of the artist and critic Muirhead Bone he was then sent to Palestine by the Zionist Federation. Being a rather irascible character, Bomberg soon fell out with his sponsors; he painted a number of fine landscapes and studies of agricultural workers, but then abandoned the assignment. With the help of the British Governor of Jerusalem, Sir Ronald Storrs, who was to become his life-long admirer, Bomberg and his wife went to stay at "the rose-red city" of Petra, painting a memorable series of canvases. At the Leicester Galleries in London, in 1928, Sir Ronald Storrs opened an exhibition of Bom-

berg's Palestinian oeuvre, now regarded as a major achievement in modern British art. Unfortunately there is no other body of work of this kind. The delightful Anglo-Jewish painter Philip Sutton lived in Israel for a short while, with his emigrant brother, but it was long before his maturity. It would be a different story now—a prolonged visit to the country might produce work of the high order of his. Hermann, one of the most distinguished Anglo-Jewish artists, has visited Israel on many occasions and in a series of characteristic oils and drawings has recorded the dignity of labour.

If few British artists have visited Israel, many of them have made direct contributions to the artistic heritage of Israel; from Benno Elkan's great bronze Maccabean, presented to the Knesset by a committee honouring the late Lord Samuel, to important works by Henry Moore, and others, which grace the museums in Tel Aviv and Jerusalem. There

was also that remarkable gesture of Lady Epstein, some years ago, in donating to the Israel Museum a large collection of original plaster studies by her famous husband. For the most part gifts of this kind have been channelled through the British Friends of the Israel Museum. The objective of this organization has always been to enrich the museums with direct gifts of works of art. A special effort was made to establish a representative collection of that unique English medium, watercolour — by artists such as Gainsborough, Constable, Rowlandson, Turner, Sundry, Varley, de Wint, Gilpin, etc.; including actual scenes of Palestine by Roberts, Lear and others. Nearer this century, there have been works by Braubazon and Wilson Steer. The Friends have also donated drawings by famous continental artists — as well as outstanding Jewish artists. The third element in the work of the Friends relates to the 20th century — artists such as Jack Yeats, Kokoschka, Augustus John, Duncan Grant, Paul Nash, and a roll call of some of our finest Anglo-Jewish painters, Bomberg, Hermann, Bernard Meninsky, Edward Wolfe, Fred Uhlmann, Alfred Daniels, Alfred Harris.

Of course this has been a one-way traffic; neither the cause nor the means exist for sending the work of Israeli artists to Britain. In fact, comparatively little is known here of contemporary Israeli art. The most important sponsored exhibition of Israeli painting remains the Arts Council's show of 1958, which in-

cluded Ardon, Aschheim, Janco, Kuhlana, Krize, Mairovich, Mokady, Ofek, Prapkes, Rubin, Stenatzky, Tamir and Anna Ticho. Since then the Whitechapel Art Gallery has held the only other representative Israeli exhibition, in 1969. On that occasion the Director of the Gallery, after a brief visit to Israel, chose only three artists — Yankov Agam, Zaritsky and Uri Gishitz.

THERE HAVE been numerous sympathetic and fruitful links between British and Israeli artists. The distinguished designers Abram Games and George Him have devoted much time and energy to Israeli students. A promising development in a number of schemes to establish print workshops in Israel. The success of modern British sculpture, and the excellent facilities of our art schools, has attracted many talented Israelis; notably Yitzhak Danziger, and the younger sculptors Kadishman, Bucky Schwarz, Ezra Orion, and Yehoshua Varlen, who at one time acted as an assistant to Henry Moore. Kadishman continues to be partly resident in London, with a considerable reputation, and great success in Canada and the United States. Two other Israeli sculptors continue to live in England — Nehemiah Azaz with a charming studio in Berkshire, working largely on elaborate architectural commissions, and the brilliant woman artist Zvia whose eclectic interests include a series of experiments in light conductive plastics.

The members of the George Eliot Society in Israel

proudly salute the State of Israel,

whose rebirth was so eloquently prophesied and greatly influenced by the outstanding English writer, George Eliot, when, in 1876, she wrote her illustrious novel "Daniel Deronda."

NA'AMAN LTD., HAIFA

Suppliers of Porcelain and Table Ware

**Congratulates the Jerusalem Foundation
on the creative restoration of
MISHKENOT SHA'ANANIM**

*Best Wishes to
The Jerusalem Foundation
on the completion of
MISHKENOT SHA'ANANIM*

Yehuda Silberberg
8 Rehov Haklalah, Tel Aviv

*The Company for the Rehabilitation of East Jerusalem
conveys best wishes to*

KEREN YERUSHALAYIM

on the completion of the rehabilitation and reconstruction work at
MISHKENOT SHA'ANANIM

*Greetings to
The Jerusalem
Foundation*

on the restoration of

**MISHKENOT
SHA'ANANIM**

KOOR METALS LTD.

Houseware Marketing
7 Rehov Montefiore, Tel Aviv

RONA ENGINEERING CO. LTD.

Tel Aviv
Suppliers of food processing
machinery
greets the
Jerusalem Foundation



**BEST WISHES
to the
Jerusalem Foundation
M. ZAGIEL & SONS, LTD.**

Upholstery
Curtains
Carpets
40 Rehov Herzl, Tel Aviv

MILBO LTD.

48 Rehov Wolfson, Tel Aviv

*Extends Warmest Greetings to
THE JERUSALEM FOUNDATION
on the successful restoration of
Mishkenot Sha'ananim*

*Our warmest greetings and congratulations to
THE JERUSALEM FOUNDATION
on the creative restoration of
Mishkenot Sha'ananim*

ARBA'A NAGARIM

THE HOUSE OF FINE FURNITURE
124 Rehov Ben Yehuda, Tel Aviv, Tel. 225787

*Our Best Wishes
to the
Jerusalem
Foundation
ELKAN*

Sachs & Rabinowitz Ltd.
Jerusalem
Suppliers of electrical
equipment

*We extend our greetings to
THE JERUSALEM FOUNDATION
on the opening of the Mishkenot Sha'ananim building*
PALESTINIAN POTTERY
14 Nabulus Road, Jerusalem
Tiles, Tea sets, Vases, Hand-crafted pottery

Wishing the project a successful future

Solaroid (Roller Blinds) Ltd.
חלונות (רולר בלינדס) בע"מ
אולם תצוגה
282 Dizengoff St. Tel Aviv
רח' דיזנגוף, 282, תל אביב

From the suppliers of the Roller Blinds

SOLAROID חלונות